

Reformed Church Messenger

Rev. J. Appel, D.D. July 1873
"Mittelmaß die b. Straß."

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Editor.

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Theology and Criticism.

TENDENCIES OF PROTESTANT THEOLOGY.

One of the tendencies of Protestant theology in this age, is of a negative character, viz.: the disposition to lay less stress on denominational confessions. How are we to interpret this? We may be aided in doing this, by inquiring into its origin.

Protestantism produced an age of *Confessional Orthodoxy*, as it was called. The seventeenth century was especially distinguished in this way. It was the age of Protestant scholasticism, corresponding somewhat to the Mediæval scholasticism. Works on theology were produced, whose mission it seemed to be, to reduce to systematic form the confessions, which the previous century had produced. The two main branches of theological activity were the Lutheran and the Calvinistic. As other denominations arose, the Puritan, Baptist, Methodist, etc., they felt themselves called upon, each in its own sphere, to produce some kind of apology for their faith, some theology, that would give them a place, scientifically, in the family of Protestant bodies. This brought along with it an age of Polemics. The pulpit became a place for defending the doctrines of the denomination, which it represented, and for demolishing the errors of other denominations. Those points which were peculiar to the denomination, were mostly emphasized, and not those which all held in common. Thus, Calvinism (his doctrine of election) formed the staple of Presbyterian and Puritan preaching. Justification by faith, or Luther's peculiar view of the Lord's Supper, formed the theme for Lutherans. Baptists preached immersion; Methodists, their peculiar view of conversion. All this continued on through the eighteenth century, and in this country, it was galvanized into life as the denominations were taking their places here, even on into the present century.

In Germany a change came over the theological world, when, in 1817, the Lutheran and Reformed Churches were united. Whatever may be the final result of that movement, practically, the theology of Germany will hardly again fall back into Lutheranism, or Reformed theology, in the strictly denominational sense. It bases itself upon Reformation ground, upon Protestant teaching in general, and not upon merely one phase of it.

It must be confessed, too, that in this country, although the various de-

nominations still remain apart, and are struggling, each one, for advanced positions in our common Protestant Christianity, there is much less stress laid on denominational differences than formerly. A common Christian sentiment is growing and asserting itself which is offended by the assertion of such peculiarities in a partizan spirit. The sect spirit is losing power. Along with this there is less bondage to denominational confessions, and a disposition to exercise greater freedom in the prosecution of theological studies and investigations.

We know full well this is the case only, to a limited extent. Partizan feeling, a sectarian spirit still prevails. When stirred up, it reveals its narrowness often in a very energetic and tangible way. But the fact still exists, we think, that it is growing less, and a broader spirit, a spirit of union, is coming to prevail.

Whether this is good or not, depends upon the power that lies back of the fact stated, and that is producing it. If the cause is a merely negative feeling, an indifference in regard to true doctrine, latitudinarianism, then the case is an evil one, and is to be deplored. But if it has another cause, as we believe it has, viz.: a deeper sense of what is central and essential in Christianity, and a disposition to lay hold of this with new faith and power, then we may rejoice. We believe this power is working, and yet this does not relieve the situation from peril. Everything depends on the success in laying hold of that which is better than the old. To do this, requires active faith, and diligent, faithful effort. A step of progress cannot be taken without labor and trial. Every such transition from the old to the new, involves peculiar trials and perils. The hosts of skepticism and infidelity are marshaling for a new assault. The sacramental host of the living God must prepare to meet them. Christian faith must develop new strength for the conflict. We believe the tendencies in the theology of the day manifest, to a large extent, unconsciously it may be, good promise of progress in the right direction.

A BEAUTIFUL PRAYER.

A poor woman asked a wealthy lady, the owner of a beautiful flower-garden in Detroit, for a flower or two to put on the coffin of her dead child. The good lady invited her to be seated, and very shortly brought a magnificent cross and wreath. The afflicted one was overcome, and as soon as she was able to express herself, she said most

fervently, "May our blessed Redeemer meet you at the gates of heaven with a crown of flowers more beautiful than these,"—a most touching prayer, in which many will join the afflicted mother. B.

For the Reformed Church Messenger.

INSTALLATION.

On Thursday evening, Sept. 24, the Rev. Dr. Nevin and six associate ministers were solemnly installed as pastors of the St. Stephen's (College) Church, in Lancaster, Pa. The sermon on the occasion was preached by the Rev. Samuel Kuhn, of Hummelstown, in which he considered the nature, responsibilities, and perpetuity of the ministerial office. The following are his closing words, a merited tribute, especially, to our venerable and beloved President of Franklin and Marshall College:

"As this discourse is being delivered on the occasion of constituting a joint pastorate of the College Church, the membership of which is composed of the Professors and students of the Theological Seminary, and of the students of Franklin and Marshall College, and the families of those who are connected with those institutions and otherwise; and as the pastors about to be installed are all of them reverend and venerable Professors, I feel that the occasion is not at all an ordinary one.

Whilst all of them, without any exception, are highly worthy as instruments of usefulness and ornaments to the Church, there are some among them who have been 'valiant for the truth' for many years, and have earned for themselves a noble distinction as veterans in the service of Jesus Christ. They are known in the Christian world as champions of a particular system of theology, which has met with violent opposition, but which is steadily gaining ground, and is destined ultimately to prevail, we believe, because its fundamental positions are correct, and truth must and will prevail. We fondly hope to meet with the indulgence of this highly intelligent audience, if we should become kindly personal with reference to the venerable and reverend Doctor, upon whose Atlas-shoulders has rested the principal weight of this great controversy.

We think this is but fair, since his enemies have not failed to let themselves be heard in their misrepresentations and vituperative assaults. We verily believe, and we think that the history of the Reformed Church on this continent will show it, that no man in her communion has labored harder and more faithfully, with more self-denial

and better intent, on less pay, and taken more abuse from those who ought to be his friends, than the senior of this joint pastorate—the venerable Doctor John Williamson Nevin. Painful as it is for the Church, for whom he has labored so long, and with so much acceptance on the part of her truest friends, to contemplate that according to the course of nature, she cannot expect to have his valuable services many years longer; yet, even this sorrow has also its consolation, in the fact that there are here also those who are true sons of the Church, who, when he has gone to his reward, will take his place. Already have they given proof of their ministry in a way sufficient to challenge the confidence and esteem of the Reformed Church, and of the Christian community in general.

As such we take pleasure in commending them, along with their venerable senior, to the congregation over which they are about to be settled as pastors, with the full assurance, that, under the blessing of divine grace, they will prove faithful to the precious souls entrusted to their care. For this congregation, constituted as it is of many who have the ministry in view, and of others who are preparing themselves for the learned professions and, who may, in the Providence of God, be called upon to serve their country on the battle-field, or to fill offices of trust and responsibility under the government: for this congregation I say, constituted of such a pastorate, and of such material in its membership, we cherish the fondest hopes, that it will exert a telling influence on the prosperity of the Church and the interests of the State. In these perilous times upon which we have fallen, when venal corruption threatens to undermine the State, and infidelity in various forms, and under leaders of great mental calibre, and a high degree of intellectual training, is assaulting the Church; when Darwinism is seeking to debase the beginning, and Socialism to curse the end of the human race; in such times as these, a cry goes up from Church and State, for intelligent and God-fearing men to stand at the helm. From this stand-point, brethren, you will not fail to realize the fearful responsibility which rests upon you. Your's is a work that will reach over the ages to come, into eternity.

A stone dropped from the hand into the limpid lake, will agitate the waters in concentric waves which will travel onward until they will reach the farther shore. Drop, then, such precious truths from time to time, into the minds of those under your care, as will in time to come evolve glorious results, making glad the city and heritage of

the living God—results for good, such as will make themselves felt in your generation, and, as they travel over the ages to come, to the final consummation of all time. You stand as it were at the end of a great sounding gallery; a gentle whisper from you, in your position, scarcely raising an echo to your perception, is liable to gather force and make itself heard in reverberations at the other end. Utter not a word then, sound not a note which will not be in unison with the great and acceptable truth that—*Jesus Christ came into the world to save sinners;* or, that would not be adapted to make every man who believes in His name, feel that among sinners he himself is chief."

A. H. K.

Communications.

For the Reformed Church Messenger.

PAUL AND SILAS IN PRISON.

BY JOSEPH FISHER.

Through tumult and the rabble throng
Were Paul and Silas for'd along,
Surrounded by a mad'ning crowd,
Who, for their blood, were clam'ring loud.

While in the public market place
Were doom'd to torture and disgrace,
Exposed to hatred, wrath and scorn;
Their flesh all mangled, bruise'd, and torn.

With brutal force and thirst for blood,
And fiendish malice plied the rod,
Their innocence they plead in vain,
Could no redress or hearing gain.

The cruel lash, the tort'ring pain,
From them no sympathy could gain,
The bleeding back, the lashes' sting,
Did not one pang of anguish bring.

For mangled flesh and backs that bled
Was not one tear of sorrow shed.
Oh, how could human hearts restrain
A falling tear for bitter pain!

Their holy mission from above
Was to proclaim Christ's dying love,
There to declare salvation's plan
To wretched, ruin'd, fallen man.

'Mid rabble shouts, without delay,
Were to the prison for'd away;
Still follow'd by a hooting crowd,
In wild derision shouting loud.

Their lacerated, bleeding backs,
With crimson blood they mark'd their tracks;
Nor did they murmur or complain;
Like faithful martyrs, bore their pain.

Were in the lower dungeon chain'd,
Where pestilence and darkness reign'd;
No healing balm to soothe their pain
And naught to cool their fever'd brain.

But, in that solemn midnight hour
Sat angels on the watchman's tower,
While o'er these suffering ones, with care,
They kept their nightly vigils there.

And while their faithful watch they keep,
Though angels, yet they well might weep;
While sympathy beyond control,
With bitter pangs might wring the soul.

But while they feel the scourge's sting
In strains of joy exulting sing;
Through ev'ry part in ev'ry cell,
In thrilling notes their anthems fell.

When suddenly, an awful sound,
Like peals of thunder, shook the ground;
A tremor felt in court and cell,
When ev'ry chain and fetter fell.

In vain the ponderous doors were made;
When God His mighty power display'd,
No stock could fetter to the floor,
Or massive bolt secure a door.

The frenzied jailor in dismay
Was then himself about to slay,
When Paul cried out, dismiss your fear;
Don't harm thyself, we all are here.

The jailor felt a sense of sin,
A guilty conscience wrought within;
Of Paul he sought and counsel crav'd,
Ask'd what to do that he'd be saved.

Then, let us, in humility,
Learn with our lot content to be,
While blessings with a lib'ral hand
Are pour'd upon our favor'd land.

For here no hostile foe appears;
A gospel sound salutes our ears;
No tyrant power the mind enslaves,
Here freedom's flag in triumph waves.
Jacksonville, Sept., 1874.

For the Reformed Church Messenger. SPIRITUAL DISQUIETUDE.

BY REV. H. DANIEL.

"Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God." Psalm xli. 11.

Despondent soul! why dost thou fear?
Thy covenant Lord and God is near,
Near He is, to hear thy cry,
Near to help thee from on high;
Hope in Him; He'll prove thy stay,
Guide thee safely all the way;
Thou shalt praise Him evermore,
And with gratitude adore,
All His leadings through the night,
To the realms of endless light.

A Christian has been justly compared to an exotic, a plant which flourishes in its own climate, but which, when brought into one unfriendly to its nature, is alive indeed, but sickly. There is something paradoxical, an apparent contradiction in the Christian's character; he is sorrowful, yet always rejoicing. Though at times his dejection and disquiet are great; his hope in God supports him in every trouble. Present appearances are often against any hope of a change for the better; enemies are rancorous; his condition sad and forlorn; yet the covenant and its promises stand firm. Implicit confidence in his covenant Lord and God cause the dark, portentous clouds that overhang his sky to be gilded with the heavenly bow of promise. To faith the darkest night has a star of hope. Adverse providences may yet be followed by happy results, and the disquieted soul have cause to praise the Lord for the help of His countenance—for the manifestation of His favor. Even the hope of it keeps him from despair while the billows roll high. And by the helps, supports, and salvations of God's countenance every conflict is at last decided in favor of the righteous.

The causes are many and various, which lead to a disquietude of mind. When the gay and careless are brought to this disquietude, they are taking the first step to their amendment—they are led to "examine their ways," which is the precursor of that repentance "which needeth not to be repented of."

There are others, who are brought to the deepest anguish of soul; to the keenest reflections and remorse, bordering upon despair, which never issue in true conversion; because in their case, the heart is not touched by evangelical repentance, their conscience being merely alarmed by the ragings and gnawings of guilt without a willingness to forsake sin.

There are others again, who have mistaken views of God's character as it is revealed to us in the Bible. They are harassed by doubts—stung by remorse—agitated by terrors, and overwhelmed with fearful apprehensions of their eternal state. To them the mercy of God is proclaimed in vain. Even their own past experience of the goodness and mercy of the Lord, does not lead them to a comfortable assurance of His willingness to bless and save them. The Saviour's love in dying for their redemption on the cross—His invitation to all—without distinction, to obtain "rest for their souls," falls upon the ear without that sweetening charm, which it is natural to suppose it would have for those, who are desirous to seek and find rest.

The weak believer experiences such disquietudes most frequently, because he is not yet fully "rooted and grounded" in the doctrines and duties of the Gospel. The great Adversary,

whose favorite device it is to attempt to drive such to despondency and even to despair, is the more busy with him, because assured; that such a one can be most easily tempted to forsake his vows and promises to his God. And we would offer a few counsels and directions to such as are in this unhappy state of mind. It is, indeed true, that when the enemy comes in like a flood: when the fountains of hope are attacked; when suspicions are raised in the mind concerning an interest in the mercy of God and the blessings of a proffered salvation—when a dark cloud blots out not only the sense, but also the remembrance of past comforts; when the mind is overwhelmed with torrents of blasphemous, unclean, or monstrous imaginations, things horrible and unutterable; when the fiery darts of Satan have set the corruptions of the heart in a flame; at such a time, persons are little disposed, or able to listen to advice.

A few things may be mentioned, however, by which the Tempter maintains his advantage against them, that they may be on their guard against his wiles:

1. He tempts them to think, that God has given them over to perdition, and that in their present distress, He careth not for them. It was thus with Job, and yet God was with him, and did care for him, although Job had no sensible feeling of the Lord's presence at the time. The truth is, that when clouds and darkness are round about our path, it is difficult for us to conceive, that any good can possibly arise from so much evil. But when the deep disheartening gloom is succeeded by the rising day, they clearly see, that the Lord had not even then, forgotten them. The tempted soul should therefore reply to the language "Why art thou cast down, O my soul?" and say, "Hope thou in God; for I shall yet praise Him."

2. Sometimes they are tempted to express impatience, which only increases their distress.

Under the sharpest trials of Job it is said of him, "In all this he sinned not with his lips, nor charged God foolishly." Nor was the Tempter able to overcome him as long as this was the case. But afterwards Job "cursed the day in which he was born," and immediately his causes of complaint increased. It is true, in these trying circumstances it is difficult to prevent dreadful thoughts from arising in our hearts; but we should be extremely cautious in opening the avenues through which they may pass out, and thus causing us to speak, as well as to think unadvisedly. Says the pious Newton, "This is like letting in wind upon a smothering fire, which will make it burn more fiercely."

3. Sometimes they are tempted to think, that their evil thoughts and their alarms arise from their own corrupt hearts. No doubt this is true of some. It is extremely difficult to draw the line, and say what belongs to natural corruption, and what to the enemy of our souls. Much is attributed to Satan, which should be attributed to ourselves. But when a child of God is tempted to blaspheme the name of his Maker and Redeemer, or to commit sins at which even unsanctified nature would recoil with horror, the enemy has done it and shall suffer for it. The soul in this case, is not active but passive, and suffers with extreme reluctance what it dreads more than the

greatest evils which can affect the body. A proof of this is to be found in the fact, that after the storm is over, the conscience feels no guilt as it would from acts, which had been voluntarily performed with its connivance.

4. Many are tempted to unbelief by looking, not to the glory and efficacy of Gospel-grace, but only to the number and aggravation of their sins, so that they are unable to look up for comfort from the promises and blood of Jesus Christ. They are tempted, moreover, not to pray, because they feel no comforts from, and encouragements to this duty. But although it may be difficult, under such feelings, to "come boldly to a throne of grace," it must be attempted. If you do not "look unto Jesus" as the Saviour from sin, and if you do not pray to Him in your "hour of need and distress," you throw yourself at once into the hands of your adversary, because then he sees, that his temptations have had the effect, which he desired. Look at the conduct of our Saviour under trials and pangs such as mortal never endured. The ardor of His prayer increased with the distress of His soul. Restraining our prayers, at such seasons especially, is but increasing the burden. "Or if he cannot make them omit praying," says a judicious divine, "he will repeatedly endeavor to weary them by working upon the legality, which cleaves so close to the heart. Satan is a hard task-master, when he interferes in the performance of our spiritual duties. When the soul is in a tempest, and attempts to pray, he will suggest, that prayer on these occasions, should be protracted to such a length, and performed with such steadiness, as is found to be at that season quite impracticable. Such constrained efforts are wearisome; and from the manner of the performance, he takes occasion to fix fresh guilt upon the conscience. Short, frequent, and fervent petitions, which will almost necessarily arise from what is felt when temptation is violent, are best suited to the case. Blessed be God, that we fight with an enemy already vanquished by our Lord, and that we have a sure promise of victory."

It may also be added, that bodily infirmities are not seldom the causes of despondency, and the despairing thoughts of persons. Let no one deceive himself in this matter. There are cases of this description, in which persons have believed themselves under religious concern, in which other causes than religion have been at work, and no sooner were those causes removed, than the concern for religion was removed. But when the true cause is the burden of sin, and a desire to be delivered from its power as well as from its guilt, the hints which we have given embrace what is Scriptural, and what has been found, from experience, to be wholesome advice. True, we cannot do more than speak abstractedly. The various complexions of such cases are different and require different treatment, one from the other, in many particulars. But whatever may be the cause of your disquietude "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." We are not to expect the sunshine of joy all through this vale of tears. Comfortable frames and joyful feelings, though sweet and delightful, are not always most profitable. Were we ever on the

mount of joy we should forget that we are strangers and pilgrims on earth, be for building tabernacles in a polluted place, and crying out with the highly-favored disciples, "It is good for us to be here;" but they knew not what they said. It is the glory of a Christian to live by faith in Jesus; to judge of His love from the Word of truth, more than by sense and feeling; yea, under dejection and disquiet of soul to hope and trust in God, to check and rebuke one's self for doubts and diffidence, is the real exercise of faith. Faith divine supports the soul and lifts it above the views of carnal reason and the suggestions of sense. The believer is steadily to abide by the Word of truth, though in heaviness for a season; being persuaded, that shortly he shall rejoice in and praise God even for this gloomy dispensation, concluding from the Word of God's grace and faithfulness, Jehovah Jesus "is the health of my countenance and my God." This is the very joy of faith. And such was the sweet experience of David, recorded for our instruction.

It is well for thee to learn wisdom hereby. The state of thy soul may vary; but the foundation of God's love standeth sure. His promises cannot fail; the Word of everlasting truth, yea, the oath of Jehovah, is engaged for the strong consolation of all "who have fled to Jesus for refuge." Thou mayest meet with many things, from within and without, to cast down, distress, and disquiet thee; but thou art called to look to the Rock that is higher than thee—to Jesus, and not to stagger at the promises through unbelief; but, like the father of the faithful, "against hope, to believe in hope," fully persuaded, that He that is for thee is mightier than all they that can be against thee. There is ever cause of humility, but no reason for casting away thy confidence in Jesus. Though thou sinkest to hell, in the view of thy deserts, yet through the righteousness of Jesus, salvation is procured for the hell-deserving. Encourage thy soul to hope in Him, so shalt thou glorify Him.

But one important counsel, which we have purposely reserved for our closing remark, in order to fix it, if possible, more vividly upon the mind of the spiritually disquieted, is, Be active in the discharge of all your moral as well as religious duties. Bodily inactivity is hurtful to physical health, and mental inactivity is detrimental to the health of the soul. You should, therefore, rouse yourself from your stupor, and shun this state of mind, resisting it as you would resist your deadliest enemy. Be engaged in doing good—in acts of charity, benevolence, and kindness—in efforts to promote the welfare of immortal souls. Rely upon it, that the most effectual way of resisting evil thoughts is, next to what has been mentioned, in being active. Don't brood over your thoughts and feelings, which, like a host come armed upon you; but flee from them. Be assured that, at least in this case, discretion is the better part of valor. Look around you—look over the Church—the world—see whether you cannot do good to your fellow-men—to your neighborhood, your family—in promoting the cause of truth and righteousness. Whilst thus engaged you may be sure, that you are in the path of duty—and this is always the path of safety. Your spirit is heavy—it will not easily be moved.

But you must watch and pray, and strive against this immobility. And as soon as you bring yourself to healthful, vigorous action, you have gained a victory. Your path will open in brightness—the cloud will disappear—the smiling face of God will cheer you with brightened hope.

"So shall your walk be close with God,
Calm and serene your frame,
So purer light shall mark the road,
That leads you to the Lamb."

Then hope and bid your fears begone,
Have faith, confide in God;
Lean on Him, and on Him alone,
He's faithful to His word.

GOD'S WITNESSES.

We cannot see God with our natural eyes. We cannot feel Him with our fingers. We cannot hear His voice on the tympanum of our ears. We cannot apprehend Him through any one or all the organs of our sensuous nature; but through these organs we are thrown in contact with witnesses that utter testimony in favor of God. This world which we inhabit and this universe of which our world forms a part are witnesses to the existence and power of God. There is not a particle of matter that enters into the composition of the earth which has not an alphabet, out of which can be spelled—God. From the smallest atom that floats in the sunbeam up to the highest orders of archangelic life there runs an unbroken chain of harmony, and every link of this chain bears unmistakable testimony to the existence of Deity. There is not a star that glimmers in the diadem of night; not a sun that rolls his fiery orb through the vastness of space, which can be summoned to advocate the doctrine of Atheism. The heavens above us with all their unnumbered solar and stellar hosts, are the *silent inarticulate witnesses* of God. Their testimony is beautifully referred to in that inimitable hymn from the pen of Addison:

"What though in solemn silence all
Move round this dark terrestrial ball?
What though no real voice nor sound
Among their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine:
—'The hand that made us is Divine.'"

"There is no speech nor language where their voice is not heard."

But God has assigned to Christians the high prerogative of being His witnesses in a special manner: It is given to Christians, and to Christians only, to stand up in the world as living witnesses to the pardoning love of God, and their testimony is that God only has the power to wash away the guilt of sin. Penances, even though they consist of such bodily tortures that the blood oozes from every pore, can not atone for guilt. Priestly absolution, however sacred and imposing its performance, cannot remove the dye. The soul, writhing under the agonies of an intolerable remorse, may cry:

"Out, damned spot! out, I say!"

and yet all the waters of Neptune's ocean can not wash it out.

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain."

Christians, however, wherever they may be: whether amid the snows of Iceland or under the burning heat of Africa's sun; whether in the wigwam of the savage or the palace of the king, are witnesses to the truth contained in the following stanza:

"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."

Christians are witnesses of the transforming power of character in the atonement of Jesus Christ. The sculptor can take the unpolished marble from nature's quarries and transform it into a statue so perfect that the cold, insensible matter seems to speak; its eyes seem to flash with the fires of genius; and its heart seems to beat with human sympathy and love. The artist with his easel and pencil, may picture upon the canvass of time and history a Madonna—that shall be the admiration of ages and a living monument of the grandeur of human genius. But more wonderful still is that spiritual transformation to which Christians are the happy witnesses. As Michael Angelo saw and carved out an angel from a rude, ungainly piece of marble by the wayside, so the gospel of Christ transforms the moral wreck and ruin of the human soul into a being fit for the company of angels, and reveals the blessed truth that upon the "wreck of our being there lingers still a strange light of divinity." Christians bear testimony that divine grace can transform a demon incarnate into an angel of light; can lift a character sunk to the lowest pit of bestiality up to the highest plain of spiritual manhood. The universe may bear witness to the power and wisdom of God; angels may testify to His purity and holiness; devils in hell may proclaim His eternal justice; but Christians only have the right to testify to God's redemptive love. The poor unknown, but faithful, disciple of Christ can testify to joy that never thrilled an archangel's breast. A thought full of inspiration rises just here, suggested by reading Bishop Marvin's admirable production on the work of Christ, viz: that Christians shall be God's witnesses forever. We cannot suppose that God's creative energy will ever be exhausted, and long after the consummation of things in this world, He will still be engaged in creating new worlds, and as the atonement of Christ affects all the districts of God's creation, it will be the privilege of Christians to be missionaries to these new worlds and bear testimony to the love of Christ. Having been the direct beneficiaries of the atonement, who so well qualified as Christians to proclaim its power?

Rejoice, then, humble Christians, that God has bestowed upon you the privilege of testifying to His love before the tribunals of kings, of infidels, of a gainsaying world. It shall also be your highest pleasure to be a witness for Christ before unfallen angels, and to all of God's new creations forever.—*Texas Christian Advocate.*

RECEIVING SINNERS.

"Gone to be a guest with a man that is a sinner."—Luke xix. 9.

What unrighteous criticisms were heaped upon Jesus Christ? Reproached, suspected, despised, had He been less than God He would have abandoned His ministry in disgust, and turned again to the world. His brethren distrusted him; His friends, many of them, forsook Him. How faint a notion we, who are surrounded by Christian friends, can have of what it is to live under the fire of continual reproach; to have our motives misunderstood, and to have

our name cast out as evil. Let us think of the condition of things under which the blessed Saviour went about doing good, and from it let us learn to endure the contradiction of sinners against ourselves.

In what an instructive light does the act recorded of Christ here appear. Suppose this man was an outcast, a bad character in society; let us be careful how far we go in disowning all intercourse with such. It is perfectly right for the church to exercise discipline. Every consideration demands that evil men, when fairly tried, should be separated from the communion of the people of God. But the discipline of exclusion ought always to be followed by the discipline of recovery. Are we filled, as we ought to be, with God's love for backsliders? Do we pursue them with our prayers? Do we stand around them, and try to win them back to the good way?

I am thankful to have just such a passage as this to read, that Jesus went to the house of Zaccheus, and was ready to set Himself against the current of public opinion and the prejudices of society, when He knew He was doing right, and was bringing salvation to this penitent man's house. Jesus was never singular for the mere sake of singularity, but it was a glorious memorial to His loving-kindness and tender mercy, when His enemies declared that "This man receiveth sinners and eateth with them." More than once their hatred and envy have borne an unwilling testimony to our divine Master in words that will never die.—*Central Presbyterian.*

ATTENTION IN PRAYER.

A pious Jew, while on a journey, perceived that the hour of the evening prayer had arrived. He stopped, and prayed to God. Lost in his meditation, his heart lifted heavenwards, he did not reply to a nobleman who, passing that way, stood still and saluted him. Enraged at the Jew's apparent rudeness, the nobleman waited until he had finished his prayers, and then angrily addressed him: "Wretch! why didst thou not return my salutation? I have a good mind to punish thee for thy incivility." "Friend," the Hebrew replied, "If thou wert standing before thy king and spoke to him, and one of thy friends passed thee and saluted thee, wouldst thou leave abruptly the king and turn to thy friend?" "Certainly not; I would not dare do such a thing." "Now," said the Hebrew, "judge if I have done right or wrong in not returning thy salutation. I stood before the King of kings, the Almighty Creator of the world, offering to Him my prayer of supplication; how dared I leave Him and turn to thee?" "Thou hast done well," the nobleman said; "go thy way in peace."—*From the Talmud.*

Tribulation may come as a flood into the Church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way;" the word which they have heard and which they keep is a strong link binding them to Him, who is more than all else to them.

SEEKING AND FINDING.

[From the German, by Lewis Henry Steiner.]

CHAPTER XII.

A restless night followed the day, and the sufferings of the beloved patient seemed to increase. I longed beyond expression for the dawn, and hour when we should all partake of the fresh inner consolation in the Sacrament. My longing was not in vain. A breath of peace seemed to exhale from this painful and yet blessed celebration, which—like a miracle of grace—quieted and comforted our hearts. Nevertheless we had still to learn that the final struggles were not therewith surmounted, and that the sacramental efficacy was to secure its victory amid sore temptations. The beloved patient was obliged to endure increasing sufferings for two long days and nights, before he finished his course. At his bedside, we ourselves suffered nameless agony. The presence of our ministerial friend, who stood faithfully by our side with consolation and prayer, was not always able to drive away from me the dark thoughts, the agonizing emotions, with which I stood for the first time by a death-bed. My faith was led by the Redeemer's hand always through all the darkness to the Father of Light; but I was obliged to believe without seeing.

At length the final death-struggle arrived. It seemed as though the dying Saviour was crying out in him: "My God, my God, why hast Thou forsaken me?" But the cross of the Saviour appeared at the same time in all its full significance before my soul. He had uttered this cry of anguish for us: why then did the horrors of bodily, of eternal death still threaten us? But even if they did threaten, if *something* of the anguish of the dying Saviour also trembled in us: in Him we could, yes we must conquer. "Verily, I say unto you, this day thou shalt be with Me in Paradise," He said, administering blessed words of consolation to the penitent malefactor who was crucified along with Him.

It was only the final process of purification for the faith, in which the patient was to press forward with his Lord—who has compassion for all our infirmities—to the victorious shout: "It is finished!"

With our dear dying father all became gradually more quiet. His breathing had become so weak, that he could speak no longer, still he raised his hands once more to bless us, then in a few minutes all was over. We lay on our knees for a long time in silent prayer. Our grief found expression in few words, but in many quiet, sealding tears.

When the first hours of grief had passed away—those in which we were only able to look back upon the dear departed one; when we isolated creatures were once more reminded of our own lives and the road we had yet to travel, then along with this returning painful consciousness, all the questions and cares that are doubly painful in such bereavements, forced themselves upon us. To our great relief, the devoted, faithful friend, who had not only already afforded us spiritual but material assistance, assumed the greatest part of these cares. My mother desired to take the corpse of the dear deceased along with her home in order to secure a resting-place for it in our neighborhood. It was a happy circumstance that Pastor N—— had completed his cure a short while before; and although it was his original intention to have taken a somewhat

extended tour, still—disregarding our protests—he gave up the plan, and determined without hesitation, to accompany us to Berlin. "It is no sacrifice to me," he replied to the declarations of thanks and gratitude, that proceeded from the very depths of our souls. "How could it be a sacrifice to me to serve others, but for your own satisfaction," he added with heart-winning friendliness. "Only think how very happy my wife and children will be to have me so soon home again in their midst."

The necessary preparations for our sad journey homewards were made as speedily as possible; the pastor superintended these also and on the second day we were enabled to leave Marienbad.

I longed for home with an inexpressible longing. Since there was no longer any need of care for my living father, I felt a void about me, that often seemed fearful. My recent experience in personal suffering also began to show its depressing influence. I had to contend earnestly against myself and (what was still more grievous to me) I felt that I could be of little use to my afflicted mother.

Weighed down by such feelings, I knelt by the open coffin, a few hours before our departure, to take undisturbed leave of the dear corpse for the last time before the coffin should be forever closed. As I bent over father, an unutterable feeling of longing for him came over me. "Oh that I could follow you there!" I involuntarily sighed. I had supposed myself alone and had not heard any one enter the room. Suddenly behind me were spoken the words: "Why such a wish, my dear Fraülein?"

I looked up; it was the minister. As I quickly arose from my knees he gave me his hand kindly: "You are sorrowful; that is very natural. But why are you dejected?" "I am weary, Herr Pastor."

"Weary of life?" I answered this question with another: "Are those above not most safely and blessedly at rest?"

"Certainly they are; and we will not grudge them everlasting peace. But God wills, that we must learn still a great deal, and do a great deal here below. Do you feel yourself ready for death, strong enough to resist the severest of all struggles, those of death?"

I covered my face with my hands: "O God! perhaps I am as unfit for dying as I am for living."

"Not unfit for either, if the Lord call you to one or the other, and He is your strength and hope. You know: 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.'"

I stood immersed in thought for a long time: "My path of life is lonely—how lonely, you know not. The strength that the Lord gives me is—I feel it—only suited to suffering and resignation. I know not how and what I can effect upon earth with this complete destruction of all the natural strength and joyousness of life. I have nothing left but a longing after rest. But upon earth there is no complete, no enduring, no rest that brings blessed content."

The minister looked at me earnestly and with heartfelt sympathy: "If your natural strength and freshness have really been broken, my dear Fraülein, do not on that account despair of His wonderful power, who, out of the fullness of His everlasting gifts,

will give you not only strength for suffering and resignation, but also for holy living joy in His Spirit and for a blessed activity of life in His name. But however lonely your path of life, in an earthly sense is or may become, no road can be called deserted, upon which our Lord has preceded us. How soon will you not find upon this road the companionship of all those who are with you moving along the same path after Him?"

Full of trust I looked up to him: "Yes, such society, such company I need, when my faith becomes feeble, when I seem to be deserted by the immediate, blessed presence of God. Will you not also, stand by me, be my friend always in the name of the Lord?"

He grasped my hand kindly: "Always! However I have no fear for you. God Himself will always be your best friend. Then you will find yourself surrounded by the communion of the faithful in His Church. Personal friends also will not be wanting to you. And here," he added in a lower tone, pointing to my mother, who entered the room at this moment, "is she, to whom God calls you to perform the sacred duties of daughter."

I clasped my mother in my arms with a heart full of ardent love. "I belong to you, mother dear. The Lord will give me strength to be to you hereafter what I have not been in the past."

CONCLUSION.

Year after year has since elapsed. That has been fulfilled which was prophesied, at the coffin of my father in that painful hour, by the excellent man, who became afterwards my constant faithful friend and counsellor. Not only my inner, but also my outer, vision became clearer, more extended and free from obstacles. In the quiet seclusion, in which my mother and I lived after the breaking up of our large household, there was gradually developed a kingdom of spiritual vital interests, a variety of blessed vital questions, of which I had no suspicion when I was solely immersed in myself.

Nevertheless the first thing after the continued painful struggles of my youthful years, that I sought in my home, in my house, was "Rest." I attained it in the fullest measure. Not the empty, unsubstantial, death-like rest, of which I experienced a secret dread when I looked back upon my former isolation. I found out through experience that—aside from the confidential relations that began to show themselves with constantly increasing warmth between my mother and myself—a loving hand is extended readily to the mourner, and the deeply bowed-down, which is modestly withheld when on the summit of prosperity, in the tumult of the world, or in the equally fickle onrushing stream of worldly life.

Religion is not confined to devotional exercises, but rather consists in doing all we are called and qualified to do, with a single eye to God's glory and will, from a grateful sense of His mercy to us. This is the alchemy which turns everything into gold, and stamps a value upon common actions. —J. Newton.

A loose, careless life, puts many terrible stings into death.

Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

"BITE BIGGER, BILLY."

One day a gentleman saw two boys going along one of the streets in New York. They were barefooted. Their clothes were ragged and dirty, and tied together by pieces of string. One of the boys was perfectly happy over a half-withered bunch of flowers, which he had picked up in the street. "I say, Billy," said he to his companion, "wasn't somebody real good to drop these 'ere posies jest where I could find them—and they're so pooty and nice? Look sharp, Billy; mebby you'll find something bimeby." Presently the gentleman heard his merry voice again, saying, "Oh jolly! Billy, if here a'n't 'most half a peach, and it a'n't much dirty neither. 'Cause you ha'n't found nothin', you may bite first." Billy was just going to take a very little taste of it when his companion said, "Bite bigger, Billy; mebby we'll find another 'fore long." What a noble heart that poor boy had in spite of his clothes and dirt! There was nobody for him to be kind to but his companion in poverty—the poor ragged boy at his side. But he was showing him all the kindness in his power when he said, "Bite bigger, Billy." There was nothing greedy, nothing selfish, about that boy.

"Bite bigger, Billy; mebby we'll find another 'fore long." Who can help admiring the noble heart of that poor boy? I would sooner have that boy's kind and generous spirit than have a monarch's crown upon my head without it. "Bite bigger, Billy!" Think of these words if you are ever tempted to be unkind or selfish to your companions. *Selected.*

RESPONSIVE READINGS.

They are an important feature in the exercises of many of the best Sunday-schools. Our readers will indulge us in a brief argument in their favor.

1. They give unanimity and individuality to the audience or school. All, by rising, and reading, act together. The rich and poor, young and old, unite in doing the same thing. It is one part of education to strengthen and define a person's separate individuality; another equally important matter is to teach him to act in harmony with others. In religion, as in all other matters, we should teach the young co-operation.

2. They lead to familiarity with the Psalms, which constitute the most worshipful part of the Scriptures. With proper rendering or reading, the effect must be very great in inclining the young to the idea of honor and reverence for the Deity. It is vastly more important to lead the children to an act of reverence than to exhort them to "go to Jesus."

3. The feeling of identity with the school by such means rises over identity with a specific class.

4. The children feel, that they come not wholly to be talked to or prayed for, but to take part in the service. As in most schools the majority of the children rarely attend church, it is well worth while to bring out somewhat more prominently the idea of worship.

5. Responsive readings in Sunday-school will do much to make the

common exercises of the school interesting and profitable, where it is accustomed to be weighed down by long prayers, or rendered vapid by eight or ten songs about wings, and shining roads, harps and crowns. We should like to see the opening and closing exercises of our schools rendered more profitable, but not more dull.—*S. S. Times.*

WARM HEARTS WANTED.

"We need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. This is what the Church needs—what the world needs—"men of hot hearts." "I would ye were hot," is the Master's cry. If we are to succeed, we must be on fire about it. Dr. Arnot, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's no bilin'."

That's the trouble with the Church to-day. There's abundance of machinery, the engine is all in order, the train is made up, the men are at their posts—"there's plenty of water, but it's no bilin'." The great motive power is wanting. We need to heap on the fuel of sound doctrine: not shavings of sentiment which make a big blaze only to go out as quickly, but the solid logs of fundamental truth—chunks, if you will. But we need yet more the fire—to be baptized with the Holy Ghost as with fire.

W. T. Wylie, in "The Sunday-School Journal" for October, anticipates the closing of schools for the winter by a bit of sarcasm not a bit too severe. He calls such closing "fall funerals," consequent on a "bad coldness" caught by teachers, and causing many "beautiful young summer Sunday-schools" to be laid to rest amid the lamentations of the young people. If the school must die and be buried, he suggests a day of humiliation on the following Sabbath.

It is the "Lutheran Observer," that proposes that the Sunday-schools of America unite in erecting a suitable monument to Robert Raikes on the Centennial grounds in Fairmount Park, in Philadelphia.

At the Tiffin, Ohio, State Convention, Miss Oliver gave her plan of school management. It was for the Superintendent to manage the teachers, the teachers the children, and the children the parents! "All well regulated children do that," she said.

Sergeant Gotton was a brave hero of Waterloo, and subsequently exhibited in his conduct the traits of a noble character. The veteran frequently acted as a guide to travelers visiting the memorable battle-field. He was not content with his own recollections of the battle, but, it is said, he spent eight months on the spot, reading every narrative which could throw light on the subject, and comparing plans and dispatches until he felt he had mastered his theme, and was qualified to offer himself as guide to others. He thus became an intelligent, reliable, and honored guide

And what Sergeant Gotton was to the visitors of the battle-field of Waterloo, every Sunday-school teacher should be to his class. What blessed results would be reached in the Sunday-school work, if all of the vast army of teachers, in their preparations, were as conscientious, diligent, and persevering as the noble old veteran!—*Heidelberg Catechism.*

The St. Louis Sunday-school Association makes the startling report, that there are eight thousand children in that city, who attend no Sunday-school, and that notwithstanding the rapid increase of population, there are now fewer Sunday-schools and fewer children in the Sunday-schools than there were three years ago. The statement is regarded as true by the religious press of that city, and has the endorsement of the St. Louis Sunday-School Association. Whatever may be the cause of this falling off the statement furnishes a lesson for the churches of that city, which it would be well for them to study. It seems a great pity, that the Church should allow eight thousand of her children to wander away into the world. The best thing to be done is to gather them in again.

At the last annual meeting of the Potomac Synod held in Chambersburg, a resolution was adopted setting apart one evening at its next meeting in Hanover, in the interest of the Sunday-school cause. In accordance with that resolution, the following topics have been selected for discussion:

1. The claims of the Sunday-school upon the Church.

2. The advantages of Uniform Lessons in the Sunday-schools. How can we secure them?

3. The relation of Sunday-schools to the Missionary Work of the Church.

4. The necessity and advantages of Denominational Sunday-schools.

These subjects are of vital importance and ought to receive the most earnest consideration of our ecclesiastical bodies. The Sunday-school has claims upon the Church. It lays claim to a larger portion of her affection, sympathy, and fostering care than it has heretofore received. It seems as if our Churches were ambitious to do as the man did, who trained his horse to live upon one straw a day, but just as the horse learned how to do it he died. It must be confessed, that the Church has contributed but little either in the way of affection, interest, or money to carry forward this work. And it is just for this reason, that our schools fail to respond to the demands of benevolence made upon them from time to time. They provide for themselves, because it is a matter of self-preservation. They must do for themselves what the Church ought to but will not do for them.

We sometimes hear complaints made against the Sunday-school, that it is an independent institution. We grant that there may be some ground for complaint. But why is it so? Is it not because the Church has stood by consenting to this false relation by reason of her indifference? If there are evils existing in the Sunday-school they are of the head and not of the heart; and of the head because it knows not a better way. The Sunday-school does not want to be independent and never did. It cannot afford to be, nor is there any reason why it should. It has waited

long, is waiting still, to be recognized as the child of the Church and longs for the affection and sympathy of its spiritual mother and claims her helping hand in the great work, which it has been commissioned to perform. When the Church, through her Synods, Classes, and Consistories offers her heart and hand, then will the Sunday-school only be too glad to place itself entirely and affectionately under her fostering care.

We sincerely hope, that the ministers and elders constituting the the Potomac Synod will take a lively interest in this Sunday-school meeting and make it a grand success. Let every one be prepared to say a good word for the Sunday-school. We wait to hear what Synod says. The 69,057 scholars in the Sunday schools of the Reformed Church will welcome the offered heart and hand. Will the Church extend them?

The "National Sunday-School Teacher" in speaking of the Chautauqua Sunday-school Assembly says, "We shall be surprised if this convention has not been educating other people besides the teachers that assembled there. The denominations are woefully dull of perception, if they have not read the lesson held up to them so conspicuously at Chautauqua Lake. That gathering has emphasized, more than anything ever has done the importance of the work that is being done and that may be done for the child. The morning drum at that encampment beats a new reveille that ought to awaken the most lethargic of denominations." We hope the Reformed Church will hear the beat of that drum and get into the front ranks."

A Sunday-school committee appointed by the Methodist Episcopal Church, in the Columbus (Miss.) district, says: "The Uniform Lessons are everywhere used. We, however, are of the opinion, that these lessons, valuable as they at first were, have outgrown the wants of Sunday-schools. New pupils have been and still are constantly coming in; and these need the first lessons. We unanimously think, that there is, at this time, a great need of a textbook of graded lessons, embracing the historical facts of the Saviour's life and teachings, as afforded especially by the four evangelists."

In Albany, N. Y., they are determined to have a "Children's Sunday" and a sermon to children, at least once each quarter in all parts of the county.

A writer in the "Sunday-School Teacher" discussing the relative value of *ideas* or *impressions*, says: "The only condition upon which we can give the world a generation of stalwart and effective Christians who will stand by their colors, is to *teach* them. To interest them is well. To animate them is well. To magnetize them, out of the abundant vitality of some great, rich, sympathetic Christian nature is grand. But it is only for a moment. To-morrow other men will interest, impress, animate, and magnetize. It is a game that the devil knows very well how to play at. But when you fix a *truth* upon the understanding first and then upon the memory, you do a work that neither Satan nor wicked men can read."

Selections.

THE MARVELS OF A SEED.

Have you ever considered how wonderful a thing the seed of a plant is? It is a miracle. God said: "Let there be a plant yielding seed," and it is further added, "each one after his kind."

The great naturalist, Cuvier, thought that the germs of all past, present and future generations of seeds were contained one within another, as if packed in a succession of boxes. Other learned men have explained this mystery in a different way. But what signify all their explanations? Let them explain it as they will, the wonder remains the same, and we must look upon the reproduction of the seed as a continual miracle.

Is there upon earth a machine, is there a palace, is there a city, which contains so much that is wonderful as is enclosed in a single little seed—one grain of corn, one little brown apple seed, one small seed of a tree, picked up, perhaps, by a sparrow for her little ones, the smallest of a poppy or a blue-bell, or even one of the seeds that are so small, that they float about the air invisible to our eyes? Ah! there is a world of marvel and brilliant beauties hidden in each of these tiny seeds. Consider their immense number, the perfect separation of the different kinds, their power of life and resurrection, and their wonderful fruitfulness.

Consider first, their number. About one hundred and fifty years ago, the celebrated Linnaeus, who has been called "the father of botany," reckoned about eight thousand different kinds of plants; and he then thought that the whole number existing could not much exceed ten thousand. But a hundred years after him, M. de Candolle, of Geneva, described forty thousand kinds of plants, and supposed it possible, that the number might even amount to one hundred thousand.

Well, let me ask you, have these one hundred thousand kinds of plants ever failed to bear the right seed? Have they ever deceived us? Has a seed of wheat ever yielded barley, or a seed of poppy ever grown up into a sunflower? Has a sycamore tree ever sprung from an acorn, or a beech tree from a chestnut? A little bird may carry away the small seed of a sycamore in its beak to feed its nestlings, and on the way drop it on the ground. The tiny seed may spring up and grow where it fell, unnoticed, and sixty years after it may become a magnificent tree, under which the flocks of the valley and their shepherds may rest in the shade.

Consider, next, the wonderful power of life and resurrection bestowed on the seeds of plants, so that they may be preserved from year to year, and even from century to century.

Let a child put a few seeds in a drawer and shut them up; sixty years afterwards, when his hair is white and his step is tottering, let him take one of these seeds and sow it in the ground, and soon after he will see it spring up into new life and become a young, fresh and beautiful plant.

M. Jouanuet relates that, in the 1835, several old Celtic tombs were discovered near Begorac. Under the head of each of the dead bodies there

was found a small square stone or brick, with a hole in each, containing a few seeds, which had been placed there beside the dead by the heathen friends, who had buried them, perhaps, one thousand and five hundred or one thousand and seven hundred years before. These seeds were carefully sowed by those who found them. What was seen to spring from the dust of the dead? Beautiful sun-flowers, blue corn-flowers, and clover-bearing blossoms, as bright and as sweet as those which are woven into wreaths by the merry children now playing in our fields.

Some years ago, a vase, hermetically sealed, was found in a mummy pit in Egypt by the English traveler, Wilkinson, who sent it to the British Museum. The librarian there, having unfortunately broken it, discovered in it a few grains of wheat and one or two peas, old, wrinkled, and as hard as a stone. The peas were planted carefully under glass on the 4th of June, 1844, and, at the end of thirty days, these seeds were seen to spring up, into new life. They had been buried probably about three thousand years ago, perhaps in the time of Moses, and had slept all that long time, apparently dead, yet still living in the dust of the tomb. *Gausson.*

A NEWLY DISCOVERED NATION.

The campaign of General Crook against the Apaches, last year, opened to research a tract of land, 200 miles square, which is rich in relics of our country's unknown past. It contains a chain of ancient cities in ruins, and a coterie of ancient towns still inhabited by a race, which prides itself on its descent from the ancient inhabitants of the country, and maintains a religion and a government both of which are peculiar to itself.

The largest settlement is in Mexico, about thirty miles south of the border line. It is a type of the rest. A strong wall surrounds it. Within are houses for about 4,000 people. The population has dwindled, however, to about 1,800. The place was mentioned by a Spanish Jesuit, who published, in 1529, a description of his wanderings in America. About 1535, another Jesuit wrote a minute account of it. This account is true, in nearly every detail, to-day. The language resembles the Chinese. So an ardent archaeologist, who visited the city a year ago, says. Some of the minor customs correspond to those of the Chinese. The women are of the Celestial type—almond eyes, protuberant bodies, little feet, &c. They dress their hair and themselves in Chinese fashion. Their religion is barbarously magnificent. Montezuma is their deity. His coming is looked for at sunrise each day. Immortality is part of their creed. The priests have heavily-embroidered robes, which have been used for unnumbered years. The ceremonies of worship are formal and pompous. The morality of this strange people, as far, at least, as foreigners are concerned, is irreproachable. It is probable, that they keep a record of events by means of tying peculiar knots in long cords. This, if true, seems to establish some kinship or remote acquaintance between them and the Aztecs. Their government is a conservative republic. Power is vested in a council of thirteen

caciques. Six of them are elected for life. Old men are chosen, in order that their terms of office may not be inordinately long. The remaining seven are elected from time to time. One of them is the executive. Another is a sort of Vice-President. There is a War-Chief, a Chief of Police, etc. These seven caciques are usually young men. They serve but a few months. Suffrage is universal. It is scarcely necessary to supplement these facts with the statement, that these dwellers in towns are quite advanced in civilization. On this point one fact speaks volumes. Woman is not a beast of burden among them, as she is with all Indian tribes. She is held in high respect. Her tasks are confined to those of house-keeping.

The written records which we have mentioned, show that this isolated community has maintained its traditions unbroken, for at least three and a half centuries. Its history, carefully studied, may prove a clue to the problem of the aboriginal American. The mound-builders of the North, and the city-builders of the South may be represented in the town-dwellers of New Mexico and Arizona.

Children's Department.

PICKING BERRIES.

When I was a boy my father was a minister. We lived very plainly, but that never troubled us, and my mother was one who always contrived to have a neat suit of clothes for each of her children. One day, when I was a little fellow, several little boys and girls came along on their way to pick huckleberries, they invited me to go with them, and when I saw their bright faces and little baskets I wanted to go. So I went into the house and asked my mother. I saw she favored me, but said I must ask my father.

"And where is father?"

"Up in the study, of course."

So up I bounded, hat in hand, and gently knocked at his door. He bade me come in.

"Well, Johnny, what is your wish?"

"I want, sir, to go with the children and pick berries!"

"Where are you going?"

"Only to Johnson's hill, sir."

"How many children are there?"

"Seven besides myself. Please let me go."

"Well, you may go. Be a good boy and use no bad words."

Away I scampered, and just got to the bottom of the stairs, when my father called me back. "Oh, dear, it's all over now. He is going to take it all back," I thought to myself. Trembling, I again stood in the doorway.

"Johnny," said my father, "I have a word of advice to give you. You will find the berries growing on the bushes, standing in clumps, all over the lot. The children will pick a few minutes at one place, and then go off to another, in hopes of finding better picking, and thus they will spend half the afternoon in roaming from one place to another. Now, my advice to you is, that when you find pretty fair picking, stick to that spot and keep picking there. Your basket at night will show whether my advice is good or not."

Well, I followed my father's advice, and though the children would wander about and cry out, "Oh, Johnny, here is a world of them, and here you can fill your basket in less than no time," yet I stuck to my fair picking place. When we got through at night to the astonishment of every one, and my own no less, it was found that I had nearly twice as many berries as any other one. They all wondered how it was, but I knew; and that was the lesson that made me a rich man. Whenever I have found "pretty fair picking," I have stuck to it.

WANTING TO CONFESS.

Not many years ago, as a lady was sitting in the verandah of her Burmese house, a jungle boy came bounding through the opening in the hedge which served as a gateway, and approaching her, inquired with eagerness:

"Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair matted with filth, and bristling in every direction like the quills of a porcupine, and a dirty cloth of plaided cotton, disposed in a most slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the verandah, and crouched at the lady's feet.

"What do you want with Jesus Christ?" she asked.

"I want to see Him; I want to confess to Him."

"Why, what have you been doing that you want to confess?"

"Does He live here?" he continued with great emphasis; "I want to know that. Doing? Why I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say that He can save us from hell. Does He live here? Oh, tell me where I can find Jesus Christ?"

"But He does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy, "but I can't stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like the rest of us," the lady softly murmured; but she spoke this last in English, so the boy only raised his head with a vacant "Bah-lia?"

"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of despair. "But I am His humble friend and follower," said the lady, at which the face of the little listener brightened, and she continued: "He has commissioned me to teach all those who wish to escape from hell how to do so."

The joyous eagerness depicted in the boy's countenance was beyond description. "Tell me, oh, tell me! Only ask your Master, the Lord Jesus Christ, to save me, and I will be your servant for life! I want to be saved!"

The next day this little boy was introduced to her little bamboo school-house in the character of the wild Karen boy; and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation, and

every day his feelings enlarged, and his face gradually lost its look of indescribable stupidity. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived awhile to testify his sincerity and died in joyful hope. He had "confessed, and found a deliverer from those sins from which he could not free himself." The lady died also, and she and the wild Karen boy have met in the presence of their common Redeemer.—*Moravian.*

GOD'S HELPS.

"Mother, I shouldn't think God would punish children for doing wrong, when they can't help it," said James, who sat looking out at the window a long time, thinking.

"Can't help it!" said his mother. "No," said James; "I don't think they can."

"Isn't it because they don't use God's helps to do right?" asked his mother.

"God's helps!" said James. "What?"

"He has given them a guide-book in the first place. It clearly tells the right way and the wrong way, and where they lead to—one to heaven, and the other to hell. If anybody consults that book they can't mistake about the way," said the mother.

"Is it the Bible you mean?" asked James.

"Yes," she answered, "and lest we should get in the dark, or puzzled about the meaning of our guide-book, God has given another help, that is, His Holy Spirit, who, He says, 'will open the eyes of the blind,' and 'will guide you into all truth,' not part of the way, and then leave you to get along as you can, but guide you into 'all truth,' that you need make no mistake and have no excuse for doing wrong."

"But," said James, "how can you get the Holy Spirit? I can read my Bible, because it is in my very hands."

"God will give you the Holy Spirit, if you will ask Him for it," said his mother. He says, 'Ask, and you shall receive.' The Bible also says, the Holy Spirit 'helps our infirmities.'"

"I don't know what that means," said James, quickly.

"When we see a person weakly, sickly, and not able to do what he wants to do, we say, 'He is infirm,' he needs help. God sees how we stumble, and go back, and miss the right way, how weak we are: he therefore offers His Holy Spirit to make us strong."

"That is wonderful," said James; "How God knows everything!"

"Besides all this," said his mother, "He has put a little voice inside you, which, when you are inclined to go wrong, says, 'No, no, no!' and when you do right, says, 'Yes, yes, my dear child, very sweetly indeed.'"

"Yes, my teacher told me about the conscience."

"Do you think, James," asked his mother, seriously, "that God has done His part to make little boys, and girls too, do right; not only to know the right, but to do right, also?"

"Mother," answered James, after a few moments' thinking, "I think God has. It isn't God's fault, I'm sure. Then why don't they?"

"Because they don't mind God's

helps," said his mother. "If they would study their guide-book, ask the Holy Spirit to enlighten and help them, and hearken to that kind little voice inside, and try to do right, I am sure no child would go astray."

The little boy was lost in thought for some time: at length he said, "Mother, we have got no excuse for being wicked. God is good, very good." And, dear children, this was a true and happy solution of the matter.

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NEW BOOKS.

The Reformed Church Publication Board have published the following New Books for the Sunday-School Library, viz.:

YOUTH IN EARNEST.

This is the story of a young man of pious heart and earnest faith, who lost his life on one of the Western gunboats during the late war. It affords an exemplary lesson to every Christian family. It is written in Dr. Harbaugh's interesting style, and is one of the last books he wrote. Price 90 cents.

THE OLD SCHOOL-MASTER.

Or, "They That Sow in Tears Shall Reap in Joy." A most interesting book, giving an account of a faithful Christian Teacher: who suffered great trials, and at last reaped a rich reward for all his toils and sore trials. Four illustrations. Price 90 cents.

FATHER MILLER;

Or, The Good Lord Still Reigns. Price 75 cents.

A very interesting story, translated from the German. Designed to show that "The Good Lord Still Reigns," and brings forth the judgment of his children clear as the sunlight, to the confusion of all enemies and persecutors. An excellent book for Sunday-Schools.—*S. S. Times.*

Of the above two books the *Christian Intelligencer* says:—"These volumes are really gems. In the geniality of their style, and the artless simplicity with which they portray real life, they are not surpassed by the best efforts of those who are famed for their skill in catering for the young. There will be but one opinion among the 'juveniles' as to their merit, and, in this instance, the opinion is sound."

LIFE OF CAIN.

A sensible book. The Life of Cain is an example to be read for instruction and profit. Much thought has been employed in its careful preparation. Price 75 cents.

"One is surprised to find how much can be said of, and learned from, one whose history in the Bible narrative is so brief."—*Guardian.*

THE RIPE HARVEST;

Or, The Work to be Done, and the Increase of Laborers Needed in the MINISTRY OF THE REFORMED CHURCH. 16mo, Cloth. 119 pp. Price 50 cents.

"The most of the arguments will apply to one body of Christians as well as to another. We recommend the general perusal of this book."—*Lutheran Observer.*

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"Another capital book, which has been published some time, and is now passing through a second edition, is from the pen of the late Dr. Henry Harbaugh. 'The True Glory of Woman,' as Portrayed in the Beautiful Life of the Virgin Mary, Mother of our Lord and Saviour, Jesus Christ.' The reader will find in this volume many beautiful thoughts, and some suggestions presented in the author's forcible style, and to all of these he will take no exception."—*Christian Intelligencer.*

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A Popular Hand-Book, Treating of the Chief Doctrines and Practices of the Reformed Church.

BY GEO. B. RUSSELL, D. D.

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"The work is well written, very readable throughout, contains, in a convenient form, much information, which intelligent persons of other denominations ought to know, and will doubtless meet an existing want in the Reformed Church, perhaps more especially in that division of it (alas!) to which the author belongs."—*Christian Observer.*

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Reformed Church Messenger.

PHILADELPHIA, OCTOBER 7, 1874.

SPECIAL CONTRIBUTORS.

REV. D. GANS, D. D., Baltimore, Md.
REV. T. G. APPLE, D. D., Lancaster, Pa.
REV. F. K. LEVAN, Pittsburg, Pa.
REV. J. E. DUBBS, Philadelphia, Pa.

The source of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

To Correspondents.—Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. They will save themselves and us much trouble by observing this rule. Unaccepted manuscripts will not be returned.

To Subscribers.—When monies are remitted, and the date following the name on the direction label is not changed within three weeks thereafter, please notify the publishers. Those in arrears will please examine the date and remit the amount due.

RAILROAD ARRANGEMENTS FOR SYNOD.

The following arrangements have been made with the railroads named for passing the members of Synod over them at reduced fare.

1. Those passing over the North Pennsylvania Railroad will please apply at once, with stamped envelop, enclosed for return letter, to Samuel R. Fisher, 907 Arch Street, for an order for an excursion ticket, naming the station at which they purpose getting on the cars.

2. Those passing over the Lehigh Valley Railroad, will obtain Excursion tickets by applying to the Ticket Agent, at the station at which they get on the cars.

3. The Philadelphia and Reading Railroad and its branches will sell excursion tickets at the following stations: Pottstown, Reading, Womelsdorf, Meyerstown, Lebanon, Harrisburg, Lancaster, and principal stations of the East Pennsylvania Railroad.

TO OUR PATRONS.

Our necessities constrain us to make a special appeal to those due us, either on book account, or for subscription to our periodicals. Notwithstanding bills have been sent to delinquent subscribers, and to those indebted for books, yet our receipts of late have been perplexingly small, and must become ruinously such, if much longer continued. The amounts due are small in detail, but become large in the aggregate, and we trust that every one indebted will no longer delay in remitting what is due us.

Those who are largely in arrears for our periodicals have had their accounts, with due notification of the action of the Board of Publication, a year ago, sent to them, and cannot, therefore, think hard of it, if their accounts, remaining unattended to, are, agreeably to the instructions of the Board, placed in the hands of a collector. Our bills for expenses incurred are large, and must be promptly met, and we must look to our patrons for the means with which to cancel them. We hope to have some one representing the Board, present at each of the approaching meetings of Synod, but trust none, who can remit earlier, will delay even until that period.

MERCERSBURG FEMALE SEMINARY.

This institution opened its fall session on the 7th of September, with an accession of fifteen new students. The number now in attendance is about forty, arranged in three divisions, according to the degree of advancement of the scholars, namely, *Primary*, *Intermediate*, and *Advanced*. Of this number fourteen are receiving instruction in Music, under the direction of Miss Appel, of Lancaster, who possesses peculiar qualifications for her position.

The "Mercersburg Journal," in referring to the institution, speaks of it in favorable terms, and predicates of it, a high degree of prosperity, especially in view of its recent origin. A second piano, from the firm of Knabe & Co., of Baltimore, has been introduced for the use of the pupils.

DELEGATES TO SYNOD.

The following is a list of the delegates to the Synod of the Reformed Church, in the United States, to convene in Bethlehem, Pa., on Wednesday, the 21st of October, A. D., 1874, as gathered from the published proceedings of the Classes:

East Pennsylvania.

Revs. I. K. Loos, G. H. Johnson, N. S. Strassburger, S. A. Leinbach, S. G. Wagner, and J. Beck, D. D., *primarii*; and Rev. A. B. Koplin, D. F. Brendle, A. J. Herman, M. A. Smith, D. E. Schoedler, and A. Bartholomew, *secundi*.

Elders: Hon. Jos. Laubach, O. L. Schreiber, Jos. Laubach, Thos. F. Butz, M. H. Derr, and Jacob B. Odenwelder, *primarii*; and Wm. Siegfried, Wm. Kelly, C. B. Shaffer, Geo. Person, Jos. Obert, and John J. Woodring, *secundi*.

Lebanon.

Rev. T. S. Johnson, D. D., A. S. Leinbach, J. O. Johnson, H. Mosser, and T. C. Leinbach, *primarii*; and Rev. J. Fuendeling, J. P. Stein, J. E. Hiester, M. L. Fritsch, C. F. McCauley, D. D., and H. Leiss, *secundi*.

Elders: David Ermentrout, Geo. G. Heilman, S. H. Madden, E. D. Killmer, Daniel Small, and E. B. Shuey, *primarii*; and Joel Kantner, A. E. Dundore, R. Hornberger, D. Weitzel, J. Huber, and Wm. Bittle, *secundi*.

Philadelphia.

Rev. E. H. Nevin, D. D., D. E. Klopp, D. Feete, and W. C. Hendrickson, *primarii*; and Rev. S. R. Fisher, D. D., J. G. Noss, H. M. Kieffer, and J. H. Dubbs, *secundi*.

Elders: Jones Detwiler, David Keyser, Wm. Ludwig, and Thos. Ingram, M. D., *primarii*; and J. G. Brown, J. D. Miller, Jonathan Stout, and Jacob Shutt, *secundi*.

Lancaster.

Rev. T. G. Apple, D. D., Amos H. Kremer, D. D., S. Schweitzer, Conrad Clever, and J. S. Stahr, *primarii*; and Rev. F. A. Gast, W. H. H. Snyder, S. Kuhn, E. V. Gerhart, D. D., and J. Hannabery, *secundi*.

Elders: Isaac Bushong, W. H. Seibert, Daniel Helm, Adam Hersh, and J. B. S. Roath, *primarii*; and Absalom Bausman, Peter Reinbold, E. J. Zahm, C. Gast, and D. W. Gross, *secundi*.

East Susquehanna.

Rev. J. Kretzing, W. G. Engle, J. Wolbach, and G. B. Dechant, *primarii*; and Rev. R. Duenger, J. W. Lescher, A. Houtz, and M. Frankel, *secundi*.

Elders: Dr. C. L. B. Dechant, Wm. Wiest, J. R. Hilbish, and J. Hoke, *primarii*; and Jos. Martz, Geo. Drum, Charles Newhard, and Peter Radler, *secundi*.

West Susquehanna.

Rev. W. A. Haas, H. King, and Wm. M. Landis, *primarii*; and Rev. G. E. Addams, U. H. Heilman, and C. H. Reiter, *secundi*.

Elders: Philip Frederick, E. C. Kramm, and Jacob Dunkle, *primarii*; and Isaac Frantz, John Badger, and David Krape, *secundi*.

German Philadelphia.

Rev. Jacob Dahlman, and J. Bachman, *primarii*; and Rev. C. Keller, and N. Gehr, D. D., *secundi*.

Elders: Jacob Schmidt, and Louis W. Freund, *primarii*; and Simon Ortzel, and H. Meier, *secundi*.

New York.

(Not reported.)

Goshenhoppen.

Rev. Daniel Weiser, D. D., and L. K. Evans, *primarii*; and Rev. L. J. Mayer, and S. M. K. Huber, *secundi*.

Elders: D. B. Mauger, and Frederick H. Stauffer, *primarii*; and T. G. Henge, and John Holloway, *secundi*.

Tohickon.

Rev. T. O. Stem, and D. Rothrock, *primarii*; and Rev. A. F. Ziegler, and F. J. Mohr, *secundi*.

Elders: Charles Christman, and Anthony Laubach, *primarii*; and Noah Sheip, and George G. Mills, *secundi*.

WINCHESTER, VIRGINIA.

We had occasion to spend a few days in this place, including Sunday, the 27th of September. Our readers will doubtless be pleased to receive some little intelligence from that region, especially as regards the Reformed Church.

Winchester is a town of between five and six thousand inhabitants. It has lately been dignified with the corporate powers of a city, and shows some signs of its promotion, in the way of improving its rugged streets. It is an ancient place located in the midst of the fertile valley of the Cumberland, as this extends far into Virginia, about thirty-two miles south of Harper's Ferry, on the railway route through the valley. Quite a number of ancient dwellings adorn its streets. It has four large Female boarding-schools, and a number of churches, representing the different religious denominations.

A Reformed Church was organized in the place at an early date. Two lots were deeded to it, which are now used as a burial ground, by Lord Fairfax in 1753. The earliest records extant were commenced in German by the Rev. Bernhard Willy. Subsequent entries were also made in it by the Rev. G. W. Schnyder. The last entry in German is in the handwriting of the Rev. Dr. John Brown, who administered the Lord's Supper. It was made on the 16th of October, 1804. From that period, the congregation appears to have gone nominally out of existence.

In February, 1840, the congregation was revived, under the auspices of the

Maryland Classis, which then included in its bounds the Valley of Virginia. It was supplied for a short time by the Rev. G. A. Leopold. The Rev. D. G. Bragonier took charge of it as pastor, on the 1st of December, 1840. It had a succession of pastors in the persons of the Rev. Robert Douglas, Dr. G. W. Williard, Dr. J. O. Miller, Dr. P. S. Davis, and J. M. Titzel, until the breaking out of the civil war. The new church, which was built in the town during the pastorate of the Rev. D. G. Bragonier, was partially destroyed during the war, but has since been rebuilt under the pastorate of the Rev. M. L. Shuford, who took charge of the congregation, in 1867. It is a neat structure, but needs a small spire in front, and some outside finish, to make its external appearance attractive, both of which it is expected, it will receive ere long. The present pastor is the Rev. C. G. Fisher, whose labors in the charge commenced on the 1st of January last.

The congregation has passed through a series of trying vicissitudes. It suffered much from the civil war, being in the immediate vicinity of several active campaigns. It was regathered under the pastorate of the Rev. M. L. Shuford, and now gives evident signs of prosperity in the future. The members seem to be much encouraged. Its growth, from the peculiar nature of its surroundings, cannot be expected to be rapid, but gradual, and it is hoped substantial. The location of the congregation, being the key to the great Valley of Virginia, makes it of vital importance to the Reformed Church, and on this account, as well as from other considerations, deserves to be sustained.

The two services, at which we officiated, were largely attended, and the interest manifested was marked and encouraging. The music was characterized by more than ordinary excellence, and was led by the Snapp family, who possess a special talent for music. It would compare favorably with the best church music we have heard in our city. The Sunday-school is gradually increasing. The singing of the scholars, to which a half an hour is appropriated after the regular exercises of the school have closed, does not fail to attract the presence of a large number of visitors.

We trust the congregation will go on to prosper, and become a power for good in the community in which it is located, as well as prove greatly serviceable to the Reformed Church throughout the Valley of Virginia. To the securing of this result, let the Church generally afford it proper encouragement in the way of hearty co-operation and in the earnestness and frequency of its prayers.

A PRESBYTERIAN PIC-NIC.

In connection with our recent brief absence from our post, we had the pleasure of attending the Presbyterian Pic-nic, held by the Presbyterians of Cumberland Valley, at the Camp Ground near Oakville, about eighteen miles East of Chambersburg, on Thursday, the 24th of September. A large concourse of people were present, variously estimated at from three to four thousand. Among them were a goodly

number of ministers of the Gospel, several of them from abroad. It was a great occasion. The weather was very favorable, and the exercises were highly interesting and impressive.

Rev. Dr. Erskine, of Newville, Pa., presided. The exercises were opened with an invocation by Rev. Mr. McCachran, of Newville, the oldest minister present. This was followed by singing the well-known hymn, commencing:

"All hail the power of Jesus' name."

The opening prayer was offered by the Rev. T. X. Orr, of Philadelphia. The Rev. Dr. Creigh, of Mercersburg, read a brief, but interesting history of the Presbyterian churches in the Cumberland Valley. He referred to the trials and peculiar habits of the early settlers, and among other things, stated that fifty years ago there were only nine ministers and twelve churches in the Valley. Now there are seventeen ministers and twenty-eight churches, four thousand, eight hundred communicants, and four thousand, five hundred Sunday-school scholars.

After singing the twenty-third Psalm, according to the old version, a speech of much interest and force was delivered by the Rev. Dr. McCosh, President of Princeton College. After adverting to the considerations, which induced him to accept the invitation to be present at the meeting, he expatiated at some length, upon the peculiarities of the Scotch-Irish, by whom the Valley had, at first, been mostly settled, and then entered fully upon his favorite theme, Pan-Presbyterianism. He does not favor an organic union among the various Presbyterian bodies, but advocates what may be called a confederate or co-operative union, as that best calculated to secure the important ends to be subserved by it. He was at times truly eloquent, and enlisted the marked attention of the audience, throughout his address.

After prayer by Rev. J. C. Thompson, of Hagerstown, Md., and the singing of the hymn:

"Awake, my soul, in joyful lays,"

an intermission was announced until two o'clock. During this intermission, refreshments were partaken of in different groups, and social intercourse was freely indulged in by various parties. All seemed to have a general pleasant time of it.

At the close of the intermission, the assembly gathered again in front of the speaker's stand. The exercises were re-opened by singing the Psalm:

"All people that on earth do dwell."

The afternoon was occupied with brief addresses, in which pleasantries were frequently mingled with instruction. by Revs. Dr. A. Nevin, and S. A. Mutchmore, of Philadelphia, Dr. Cattell, President of Lafayette College, Dr. O. O. McClain, of Lewistown, Dr. Robinson, of Harrisburg, Dr. McCauley, President of Dickinson College, James Wier, Esq., of Harrisburg, A. B. Sharpe, Esq., of Carlisle, and others. The exercises were closed with prayer by Rev. Dr. James F. Kennedy, of Chambersburg, and singing the doxology. The singing during the several exercises, was led by Wm. G. Reed, and the organ played by Prof. J. K. Latimer, of Chambersburg. So generally were those present, pleased with what had transpired, that it was resolved to hold a similar assemblage some time during the coming year.

CHURCH UNION.

The question of Church union is one that cannot easily be set aside. It is felt more and more deeply every day to be one of vital importance. To continue in the future, as we have been in the past, is hardly thought of as a possibility by any party of well-instructed Christian men; and even if this were possible, no one could feel it to be desirable. It is felt, in every quarter, that the future will demand, if we are to withstand the attacks which are maturing, and make the progress which will justify continued being, a different form of organization, a deeper consciousness of common principles, and a more cordial standing together of the tribes into which we are now divided.

Whether we are rising, or seeking to rise, to the full demands of the case, is a question which each one should earnestly ponder. Of course, we may yet expect to find a diversity of opinion touching this, as well as any other question. The idea of organic union of the different churches seems, as a general thing, to be abandoned; not because it is unscriptural (at least this has not been pointed out), nor because it would not, were it possible, be the best, but because it is thought to be practically unattainable. Doctrinal union is regarded very much in the same light. Being trained to the different confessions for so long a time, in connection with the separate traditions which were in each division, it is thought to be impossible to bring all the divergent denominations to agree upon any common faith. Discarding these two forms of union, the tendency now is setting in more or less strongly, to fall back upon the last form, namely, co-operative or federative union.

To what extent is this form of union possible without the preceding? Three hundred years of experience should certainly be allowed to have great force in the determination of this question. Co-operation has been the theory held from the beginning. To what extent has it been actualized? Our success here has been so poor, that the theory is now brought up as something new—as if it had not been operative at all, not even in existence, during all the years that are past. We have no difficulty in finding ground more or less solid for the principle of co-operative union in the case of those bodies, which hold practically to the same form of government, and are substantially the same in matters of worship and faith, as for instance, the Presbyterian family of churches. Much may be done here by this principle, in bringing them more closely together, in creating a deeper sense of harmony and Christian fellowship, and in evoking a greater efficiency in a common way against the enemy and in favor of our holy religion. The same is possible in the case of the various branches of the Methodist Church. But in both these cases, there is an actual ground at hand, in a common government, common faith, except in a few things which are considered non-essential, and common traditions, which are operative upon all alike, on which the principle of co-operation may rest.

Where is the ground for the principle of co-operative union beyond these several Churches, or in the case of these denominations, which are not Presbyterian nor Methodist? Surely the demand for union touches these no less than those already mentioned. And how, on this principle, are the Presbyterian and the Methodist Churches, after they are separately united on the ground of the reigning peculiarity belonging to each, to be united to each other? To diminish the number of small divisions, in order to make those that are left greater in organization and mightier in strength, is surely not to meet the demand of union, and cure the present disease. The question, for the earnest mind, has regard to the whole Church of Christ, not to any parts of it simply, here or there. To narrow the surface of a disease is one of the surest ways of intensifying and drawing it to the heart of the patient, and thus make it fatal. Co-operative union has no ground in itself; it can exist, and be effective, only as it finds a basis beyond itself, in a common faith, common government, and common traditions. How shall the Methodist Church be led to co-operate with the Presbyterian, the Presbyterian with the Episcopalian, the Episcopalian with the Baptist, and the Baptist with all the rest? A man must certainly be very much enamored with this theory before he can bring himself to the earnest belief, that there can be any practical possibility in it. The very thought is fanatic. All confederacy, to be of ruling, practical account, must rest upon some overshadowing common interest. Do not those persons, therefore, who limit the principle of Church union to this principle, virtually deny it altogether—deny the possibility of even the co-operative union as regards the Church of Christ as a whole?

The question here, as we regard it, is not one of human calculation, to be led this way or that, by human theory or individual fancy. It is not to be determined by our wishes or prejudices, nor by any sense of expediency which we may entertain. It is ruled entirely by revelation. What does the Bible teach as to the nature of the Church in this view? This is the point at which to begin the inquiry. We have no interest in any view of the subject, that is not gathered from this quarter. In poetry we are pleased with pretty fancies—not in religion. All theories are vain and silly that are not founded on this base. Has the Word of God anything to say touching the union of the Church of Christ? Who, boasting of an open Bible, will say "No, though full and complete on every other subject, it is silent as regards this!" And if it does speak on this matter, then, definitely, what does it say? Does it speak of one Church, or many? Does it speak of one faith or many? Does it speak of diversity without unity? Of what nature is this unity? Is it co-operative! or is it organic? Is it visible or invisible? Let the question be determined at this point, and by this authority; then shall we be in the way of something practical. If co-operative union is impossible without doctrinal and organic union, then it follows, that if doctrinal and organic

union is discarded, we have reached the end of this question, and ought to be willing to give it up altogether.

It is somewhat surprising that, whilst we make apparently so much account of the Bible as the only rule of faith, we can yet be so indifferent to it touching points that lie at the very foundation of the Redeemer's kingdom. What have we to do with theory of any character, however beautiful and plausible in itself, that does not conform strictly to the Word of God? The Bible can not give an uncertain sound in regard to any vital principle; and if the union of the Body of Christ is vital to that Body, we may surely ascertain from it, beyond all reasonable doubt, the true nature of that union. Can any impartial mind, looking to the Bible alone, doubt whether the union of the Church is organic and doctrinal? We can hardly believe this. At any rate, we believe it to be utterly impossible for any large number of men, having clear heads and honest consciences, to have any misgiving in regard to this point. If this be the truth, as taught in God's Word, it will be vain for us to attempt to substitute for the organic and doctrinal any other form of union. No other will do. All our labor in behalf of any other, like that of the builders of the tower of Babel, however far we may advance, and whatever apparent cause we may have for glorying in our success, will, at last, be utterly swept away. Let the Christian mind first determine what is the true kind of union demanded by the Church, then we shall find no difficulty in enlisting the effort of all good men in seeking to establish it. But let this point remain in doubt, and co-operation, even here at the beginning, will be found to be a practical impossibility. G.

THE SWISS REFORMED CHURCH.

Rev. Dr. J. Bossard, Professor of Theology in the Reformed Mission Institute near Sheboygan, Wis., lately spent some time in the home of his early years, Switzerland. He wrote a series of interesting articles for the *Kirchen-Zeitung* concerning important matters of which he took notice there. The last of these is herewith translated, and commended to the attention of the readers of the *Messenger*.

"Allow me to make one other observation, which forced itself upon my attention during my stay in Switzerland, and with it I shall close this series of articles. It relates to pastoral family visits. Heretofore already I was convinced of their importance and appreciated the good resulting from them. Now this conviction has been confirmed, inasmuch as individual members of city congregations painfully feel the want of them. (In country congregations they are more frequently made.) It is true, these city congregations are very large; but then each one has more than one pastor; and I should think that if they divided this work among themselves, they could visit each family at least once a year. Of what service might not this be made to the public preaching of the gospel, and to many instead of it, and how much might not be done for the spiritual growth of souls? What a favorable

impression it would make, if people felt the Church to be a mother caring for her children, the woman seeking the lost piece of silver? (Luke 15: 8.) The sects would less easily draw men to themselves. Although since, in the sixteenth century, the Swiss Reformed Church received its form, laws and arrangements, there have been made here and there improvements, her books for public devotion, sometimes, too, unnecessarily exchanged for new ones: no efforts to make her more effective, to bring her into closer contact with the life of her families and people, have been carried out. On the contrary, whoever sought to quicken the spiritual life from Germany or England, in Basle and Switzerland, passed the Church by, as though she could be of no service, looked away from her, like in England the Dissenters from the Episcopal State Church, and founded a Union, a Society with this or that name and object, which stood in no definite, clearly pronounced relation to the Church, and so forced her into the back-ground. This explains to me the confessional (denominational) indefiniteness of pious Reformed Swiss. The number of mission and benevolent associations and unions, with their connected institutions, all depending upon voluntary support, has now become legion, and even liberal people grow betimes weary at the endless gathering of gifts. Whenever I look at this fated struggle (of the Swiss Reformed Church) against outer and spiritual difficulty, the comparison always forces itself upon me, of a State fighting an enemy with only volunteers and privates, instead of with regular armies and fleets. How much better the condition of the Church in the United States, where everything falls into suitable fixed departments, is organically connected with the Church, and as blossom and fruit of her worship redounds to her honor. May the Lord long preserve our independence of the State, and teach us rightly to use it!"

We shall add a few remarks to this excellent letter.

1. The condition of things here portrayed explains why the Church in Switzerland is so helpless in her own sphere over against infidelic and rationalistic sentiments of the State authorities. She allows herself first to be stripped by some of her own children little by little of her spiritual energies, and the separate unions and associations lack power, if not will, to do anything effective when the struggle comes. In this wise it became possible, for instance, for the State to rule out lately the official use of the Creed in the Church in Basle, though earnest protest was made by some. Had the Reformed Church in that canton all along husbanded its own energies, strictly and vigorously carried on within itself its mission, educational and benevolent work, it would have been such a power as would have rendered that noted bad step impossible. So in many other cases.

2. In our intercourse with German ministers, we have often been told, the Swiss are not churchly. They were held to be less so than Germans generally. We never could understand the reason why it should be so. Had not some of these same ministers been Swiss

themselves, we would have thought the assertion to be somehow a mistake. So far as there is truth in it, Professor Bossard appears to give the correct explanation. The divorce of a large part of her vital activities from the formal organization of the Church was an abnormal, unchurchly act, fatal to true life, and productive of tainted fruit of its own kind, both in the main body and in the severed parts. The Reformed Church elsewhere may well learn some wholesome lessons from the experience of her sister branch in Switzerland.

F. K. L.

For the Reformed Church Messenger.

ORDINATION AND INSTALLATION AT WILLIAMSPORT.

At a special meeting of West Susquehanna Classis, held at Williamsport, Pa., July 30th, 1874, the Licentiate, J. F. De Long, was received from Lancaster Classis, his call from the Williamsport charge confirmed, and a committee appointed to ordain and install him.

This committee, consisting of Revs. W. H. Groh, H. King and H. D. Darbaker, attended to this duty on Sunday, Aug. 9th. The chairman of the committee preached a sermon on 1 Thes. 5: 12 and 13. Rev. H. King conducted the ordination and Rev. H. D. Darbaker the installation services according to the Order of Worship. The attendance on these services was encouragingly large, and all seemed to realize the solemnity thereof. This was an occasion of rejoicing for this people. This they evinced in various ways. Among others, also by decorating the pulpit and altar with beautiful bouquets, and the lamp-posts on either side with gracefully twining ivies.

Services preparatory to the holy communion having been held on Friday evening in the German, and on Saturday evening in the English language, the Lord's Supper was administered to about one hundred communicants on Sunday evening. The English and German members communing together, the services were conducted in both languages.

This young brother entered upon his labors in this field under favorable auspices. Considering all the circumstances, he seemed to enjoy, at once, the confidence of the people to a remarkable extent. It is hoped that this may always be so, yea, that he may also get a firm hold upon their affections, and thus be enabled by his ministry to bring them from strength to strength, until they shall stand as a tower of strength in that community.

W. H. G.

For the Reformed Church Messenger.

HARVEST FESTIVAL AT MAHANAY, NORTHUMBERLAND CO., PA.

Having read in last week's "Messenger," an editorial headed "Encouraging Results," wherein the editor speaks about several "Harvest Festivals" and their results, and expresses a desire to receive similar reports from other places, I propose, though coming late, to tell the church through the "Messenger," of the pleasant time we had at our Harvest Festival and Mis-

sionary Conference, Aug. 25, in hearing old Father Duenger, of Fountain Springs, Schuylkill Co., Pa., who previous to 1854, was for many years the pastor of this charge, and baptized and confirmed many of us, the present members. The writer, in 1852, was, through him, for the first time, permitted to approach the Lord's Table, but alas! many who heard his voice then, hear it no more, and are sleeping in their narrow beds, near the church. He preached two interesting sermons, one in the forenoon and the other in the afternoon. In his forenoon sermon he often used the words of the Apostle Paul: "That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The afternoon sermon was equally interesting, but I regret that the church was not as full as in the forenoon.

Rev. Mr. Wolbach, the pastor of the charge said, in the course of his remarks, that we too much lack the missionary spirit, and that we should be taught from childhood to give more; and referred to a little girl in the congregation, who has her missionary box, which she brings to her friends, when they come to her house, for gifts for the poor orphans, &c.

Collections were taken up at both services, for benevolent objects of the church, with encouraging results. Mr. Wolbach reports, that at one of the other churches of his charge, where Rev. Duenger preached during the same week, the collection was also very good.

ELDER.

For the Reformed Church Messenger.

SUNDAY-SCHOOLS.

MR. EDITOR: At the Synod of Bloomsburg, a year ago, on the last day of the sessions, the subject of Sunday-schools was reported by the Committee on Religious Exercises, for discussion during the evening session. Synod felt, that the subject was one of great importance, and the time too short to do it justice; hence, deferred it to the next Synod with the following action:

Resolved, That the consideration of the subject be deferred until the next annual sessions of Synod.

Resolved, That a committee be appointed to devise a plan of discussion, with reference to the Sunday-school cause of our Church, and also to appoint speakers to discuss the different topics proposed.

Where is the committee, Rev. H. A. Keyser, I. E. Graeff, and Elder Bonar? What is the plan? Who are the speakers?

The second and last question should have been answered and announced in the "Messenger" ere this, that the speakers appointed, and other members of Synod might go prepared to say something to the point. If brethren accept the honor of being sent to Synod, and of being on committees, why do they not prove themselves worthy of the honor, by attending to the duties assigned them?

H. Y.

For the Reformed Church Messenger.

SPECIAL MEETING OF ZION'S CLASSIS.

The Classis of Zion, Potomac Synod of the Reformed Church in the United States, convened in special meeting in the Reformed Church, at Carlisle, Pa., on Friday, Sept. 25th, at 3 o'clock, P. M., in pursuance of a call issued by the President.

In the absence of the President the Stated Clerk called the Classis to order. Opened with the usual religious services.

The following members responded to their names:

Ministers.—Wm. R. H. Deatruck, John S. Foulk, F. S. Lindaman, Henry Wissler, and Aaron H. Leiss.

Elders.—J. P. Hassler, Levi Kell, and George L. Ickes.

The Rev. Henry Wissler was chosen President, *pro tem*.

Classis proceeded to consider the items of business named in the call, as follows:—

Item 1.—To receive the Rev. O. L. Ashenfelter from the Philadelphia Classis.

The brother laid before Classis his dismission from the Philadelphia Classis, which was read, and found to be in order.

On motion the Rev. O. L. Ashenfelter was received as a member of this Classis, and his name ordered to be placed on the roll.

Item 2.—To confirm a call to the Rev. O. L. Ashenfelter, from the Carlisle congregation, if found in order.

The call was laid before Classis and read. It was found to be in order, and the brother signified his willingness to accept it. The call was confirmed.

Item 3.—To make provision for his installation, as pastor.

A committee was appointed to attend to this duty.

Item 4.—To receive the Newburg charge from the Mercersburg Classis.

The action of the Mercersburg Classis, in reference to the dismission of the Newburg charge, was read, and is as follows:—

Resolved, That the request, embodied in the petition be granted, and that due notification be given to Zion's Classis of the transfer, and that when received by Zion's Classis and confirmed by the Synod, the transfer shall be regarded as complete."

The charge was received into this Classis, provided the Synod of the Potomac confirms the reception.

Item 5.—To receive the Rev. G. W. Glessner from the Lancaster Classis.

This brother laid before Classis his dismission from the Lancaster Classis, which was read, and found to be in order.

The Rev. G. W. Glessner was received as a member of this Classis, and his name ordered to be placed on the roll.

Item 6.—To confirm a call to the Rev. G. W. Glessner from the Newburg charge, if found to be in order.

The call was laid before Classis and read. It was found to be in order, and the brother signified his willingness to accept it. The call was confirmed, provided however, that the Potomac Synod sanctions the transfer of the Newburg charge to this Classis.

Item 7.—To make provision for his installation, as pastor.

A committee, consisting of Revs. O. L. Ashenfelter, W. H. Herbert and Aaron H. Leiss, was appointed to attend to this duty, with instruction, however, not to do so until the Potomac Synod confirms the transfer of the charge to this Classis.

Item 8.—To dismiss the Rev. John S. Foulk to the Presbytery of Carlisle.

A communication was laid before Classis, containing the reasons for this request. The paper was read. On motion the Rev. John S. Foulk was dismissed to the Presbytery of Carlisle, and the officers of Classis directed to furnish the brother with a Certificate of Dismission.

Classis adjourned, and was closed with prayer, led by the Rev. G. W. Glessner. Dismissed with the Apostolic Benediction by the President, *pro tem.*

HENRY WISSLER,

President, pro tem.

WM. R. H. DEATRICK,

Stated Clerk.

For the Reformed Church Messenger.

A TIMELY OFFER.

Brother Daniel Sheesley, of Harrisburg, Pa., who truly loves the Reformed Church, and not the mere Shibboleths or pedantries of a party, called to see and encourage the members of the Reformed Church, at Lykens, Dauphin Co., Pa., a few days since, and authorizes the pastor to say, that he is prepared to contribute \$100 towards the liquidation of our church debt, if twenty-eight or twenty-nine other individuals or congregations contribute, each a like amount, so as to secure \$2,900, or \$3,000—an amount needed to save the property. Now, brethren, send your offers to the editor of the "Messenger," or to the pastor, and deliver the Reformed Church, of Lykens, from its Babylonian Captivity. We earnestly ask, "Where are the twenty-nine?"

"And whatsoever ye do, do it heartily, unto the Lord, and not unto men."

J. K.

CHURCH ITEMS.

Mt. Pleasant, Pa.—Fifteen persons were recently added to the membership of this charge, of which the Rev. D. B. Lady is pastor. Of these ten were added to the St. John's and five to the Zion's congregation. Eight persons were also added to the charge last spring, making the additions to the charge, twenty-three since the last report from the charge was published in the "Messenger."

Mt. Zion's Church, near Dayton, Ohio.—At a late communion season held in this church, of which the Rev. Dr. D. Winters is pastor, four persons were added to the church. It will be gratifying to the friends of the venerable pastor to learn, that he has recovered from his late illness, so as to be able to resume his pastoral labors. May his useful life be long preserved!

New York.—Rev. Emanuel Schultz organized a German congregation in this city in June last, of which he is

missionary pastor. Seven persons were recently added to the membership, which now numbers eighty-four. Its Sunday-school has thirty teachers and nearly three hundred scholars.

West Lodi, Ohio.—Five persons were added to the church at this place, of which the Rev. W. B. Sandoe is pastor, at a recent communion season.

MERCERSBURG COLLEGE.

The opening of the fall session of this institution, at Mercersburg, on the 17th instant was marked by a prompt return of nearly all the old, and by the accession of thirty new students. Besides this flattering evidence of the estimation in which this institution is held, its financial condition was improved by a gift of two thousand dollars from Col. B. Weistling of Mt. Alto, Pa., and by subscriptions to the amount of twenty-five hundred dollars, obtained by the exertions of Dr. Higbee. This institution is doing good service for the Church and deserves the liberal patronage of its members.

W. J. S.

SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

NOTICE.

All ministers and delegate elders, proposing to attend the meeting of this Synod to be held in Christ Reformed Church, Bethlehem, Pa., are earnestly requested to inform the undersigned before the 10th of October, otherwise no provision will be made to entertain them. Brethren on their arrival here, will please report at the Lecture Room of the church on Centre street.

ISAAC K. LOOS,

Bethlehem, Pa.

THEOLOGICAL SEMINARY.

The Board of Visitors of the Theological Seminary will meet in the Reformed Church in Bethlehem, Pa., on Thursday evening, October 22d, at 7½ o'clock. A punctual attendance is requested.

A. H. KREMER,

President of the Board.

SYNODICAL MEETINGS.

The Synod of the Reformed Church in the United States will hold its annual sessions in Bethlehem, Pa., to commence on Wednesday, the 21st of October, A. D., 1874, at 7½ o'clock, P. M. A punctual attendance of the delegates and of others having business with Synod is requested.

SAMUEL R. FISHER,

Stated Clerk.

Sept. 21st, 1874.

The *Pittsburgh Synod* of the Reformed Church in the United States will hold its annual sessions at Berlin, Somerset County, Pa., to commence on Thursday, the 15th of October, A. D., 1874, at 7½ o'clock, P. M. The Synod meets in general Convention, each minister and one elder from each pastoral charge being entitled to a seat.

SYNOD OF THE POTOMAC.

The second annual meeting of the Synod of the Potomac of the Reformed Church in the United States will be held in the Reformed Church of Hanover, York County, Pa., commencing on Wednesday evening, October 21st, A. D., 1874, at 7½ o'clock.

This meeting, according to resolution, will be in convention—"to be composed of all the ministers within the bounds of Synod, and one elder from each pastoral charge."

WM. M. DEATRICK,

Stated Clerk.

SYNOD OF THE POTOMAC. SPECIAL NOTICE.

All Ministers and delegated Elders, proposing to attend the approaching meeting of the Potomac Synod, are requested to inform the undersigned before the 10th of October, otherwise no provision will be made to entertain them. As the attendance is expected to be large, and our means of entertainment limited, we are reluctantly constrained to announce, that we can not make arrangements for ladies.

W. K. ZIEBER,

Hanover, York Co., Pa.

POTOMAC SYNOD.

The following railroad arrangements have been made for this Synod, which meets at Hanover, Pa., October 21st, 1874.

Those travelling over the Pennsylvania Central from Philadelphia to Pittsburgh and its branches, Northern Central from Harrisburg to Baltimore, and Cumberland Valley, will purchase excursion tickets, the orders for which must be secured in advance, by applying to Rev. J. O. Miller, D. D., of York, Pa., with an envelop properly addressed and stamped.

The privilege of excursion tickets is afforded the members of the families of the Delegates who may attend the Synod, by each of the above named roads.

Those travelling over the Baltimore and Ohio and its branches, Western Maryland, Frederick and State Line, State Line and Hanover, Hanover Branch and Gettysburg Roads will pay full fare going, and be returned free upon the certificate of the Clerk of Synod.

PRESIDENT.

Editor's Table.

BOOK NOTICES.

BY STILL WATERS, *A Story for Quiet Hours.* By Edward Garrett, author of "Crooked Plans," "Occupations of a Retired Life," "Premiums Paid to Experience," etc., etc. New York. Dodd & Mead, 762 Broadway. Pp. 362. Price, \$1.75. For sale by Claxton, Remsen and Haffelfinger, Philadelphia.

The literary efforts of this author have been given to the public, quite frequently of late, yet they all maintain the same high standard of excellence, and go far towards proving the Christian character of the writer, cultivating, as she does, the graces of the meek and quiet spirit. Here and there are many brilliant gems of thought; many old truths are brought out in a new garb, which renders them peculiarly striking. At times, a few sentences are not very clear, as

to their meaning, and the general reader fails to take in the idea intended, yet there is much, yes, very much, that can be read and remembered with profit.

This is a story for quiet hours. It is also a story of quiet lives, yet still, we watch with interest the threads upon which it is spun, weaving in and out through the intricacies of the pattern until the whole is complete. It is not, we think, quite equal to "Crooked Places," but its perusal will fill many a pleasant hour, and may lead many an erring one to the "green pastures," and "by the still waters."

MAY.

CAPTAIN WILLIAM KIDD, and others of the Pirates or Buccaneers, who ravaged the Seas, the Islands, and the Continents of America two hundred years ago. By John S. C. Abbott. Illustrated. New York: Dodd & Mead, 762 Broadway. 1874. Pp. 373. Price \$1.50. For sale by Claxton, Remsen and Haffelfinger, Philadelphia.

This forms the seventh of a series of volumes, prepared by Mr. Abbott, under the general title of "The Pioneers and Patriots of America." It is devoted to the history of a peculiar class of individuals. They certainly do not belong to the patriots of America, and so far as they can be classed with the pioneers of America, they form a part of the baser sort. The most of them evinced talent of a high order, which, if employed in the interests of an honorable cause, might have produced a vast amount of good. As it was, they seem to have been only the incarnation of all that is evil.

To many this volume will prove highly interesting, and to all it should impart lessons of the highest importance. We see in the history its details, the lengths of depravity, to which human beings will go, when unrestrained by proper moral influences, and the vast value and importance of true religion, as introduced into the world through the Lord Jesus Christ, to the welfare of the human race. In contrasting the history of the present, though far from being as favorable to humanity as it ought to be, with the past, we are also impressed with a grateful sense of the great advance in the right direction, the former has made upon the latter.

Miscellaneous.

THE QUAKER AND THE MERCHANT.

A merchant in London had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous of making a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called aloud from the top of the stairs, "Tell that rascal I am not at home!" The Quaker looking up toward him, calmly said, "Well, friend, God put thee in a better mind."

The merchant was struck with the meekness of his reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and he in the wrong. He requested to see him, and after acknowledging his error, he said: "I have one question to ask you—how were you able, with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee; I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful; and I found that it was imprudent. I observed that men in a passion always speak loud; and I thought that if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to allow my voice to rise above a certain key; and by a careful observation of this rule, I have with the blessing of God, entirely mastered my natural temper."

The Quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example. We commend the plan of this good Quaker to all hasty and passionate persons, old and young. If generally adopted, there would be much less quarreling and unhappiness in this world.

THE POST OF DUTY.

The safest place in this world is the post of duty. Daniel standing before the king, and confident of royal favor, was not more secure than when the lions' den was opened and he sat down in the midst of the hungry beasts. The children of Israel in the depths of their path through the Red Sea were safer than when they enjoyed the flesh-pots of Egypt; and Elijah in the desert had less to fear than had the idolatrous king of Israel, though an army obeyed his commands. If we accept the declarations of the Bible, we must believe that God's care over His children is more constant and more kind than that which the most tender mother bestows on her helpless babe. The mother may forget, but we are told God will not.

In a world so full of vicissitude the desire for safety is the universal feeling. Men seek it in strong laws; an efficient police; in prisons with strong windows, and doors with heavy bolts and patent locks; in insurance companies, and all the other safeguards that human prudence can suggest, or human ingenuity provide. A snug position where their riches are safe; a healthy place where sickness will not alarm; are objects men eagerly seek. When trouble comes all hunt a hiding place. The Christian who believes, that God who made and rules the universe, who gives impulse to the mighty powers visible in the material world, whose providential regard not only scans the history of nations and the deeds of princes, but numbers the hairs of our heads, and sees that the sparrow when it falls has a hiding-place where it can rest in safety though the "earth be removed, and the mountains be carried into the midst of the sea."

Jonah had less to fear when he stood in the midst of Nineveh and pronounced the judgment of God against the wickedness of its inhabitants, than when he fled to Joppa and found there a hiding-place in the hold of the ship.

In these days as in all the days of

the history of the Church, the faith of the faithful minister is tried as he looks on his family and wonders who will supply them with bread. The Church fails to supply them, and they see in the future no visible means of support. Then comes in the temptation to seek another calling. Like the troubled king of Israel they turn to Egypt for reinforcements. With God's call thrusting them forth and the claims of loved ones resting on their hearts, their trial is a hard one. The God of Elijah is their God. He loves them as He did the Tishbite. Right then they need the same faith that sustained that grand old prophet on the summit of Mount Carmel.—*Texas Christian Advocate.*

HINTS ON SLEEP.

To literary men, preachers, teachers, lawyers, doctors, journalists, and brain workers in general, the following hints are exceedingly worthy of attention: The fact is, that as life becomes concentrated, and its pursuits more eager, short sleep and early rising becomes impossible. We take more sleep than our ancestors, and we take more sleep because we want more. Six hours' sleep will do very well for a plowman, or bricklayer, or any other man, who has no exhaustion, but that produced by manual labor, and the sooner he takes it after the labor the better. But for the man whose labor is mental, the stress is on his brain and nervous system, and for him who is tired in the evening with a day of mental application, neither early to bed nor early to rise is wholesome. He needs letting down to the level of repose. The longer interval between the active use of the brain and the retirement to bed, the better his chance of sleep and refreshment. To him an hour after midnight is probably as good as two hours before it, and even then his sleep will not so completely restore him as it will his neighbor, who is physically tired. His best sleep is in the early morning hours, when all the nervous excitement has passed away, and he is in absolute rest.

THE BETTER-HALF OF A GREAT MAN.

To promote her husband's interest, Mrs. Benjamin Franklin tended shop, where she bought rags, sewed pamphlets, folded newspapers, and sold the few articles in which he dealt, such as inks, papers, lamp-black, blanks, and other stationery. At the same time she was an excellent housekeeper, and besides being economical herself, taught her careless, disorderly husband to be economical also.

Sometimes Franklin was clothed from head to foot in garments which his wife had both woven and made, and for a long time she performed all the work of a servant. Nevertheless, she knew how to be liberal at the proper times. Franklin tells us, that for some years after his marriage, his breakfast was bread and milk; they ate out of a two-penny earthen vessel, with a pewter spoon; but one morning, on going down to breakfast, he found upon the table a beautiful china bowl, from which his bread and milk was steaming, with a silver spoon by its side, which had cost a sum equal, in our currency, to ten dollars. When he expressed

his astonishment at this unwonted splendor, Mrs. Franklin only observed, that she thought her husband deserved a silver spoon and a china bowl as much as any of his neighbors.

Franklin prospered in his business until he became the most famous editor and the most flourishing printer in America, which gave him the pleasure of relieving his wife from the cares of business, and enabled him to provide for her a spacious and well-furnished abode. She adorned a high station as well as she bore a lowly one, and she presided at her husband's liberal table as gracefully as when he ate his breakfast of bread and milk from a two-penny bowl.

THE TE DEUM.

It was Easter night in the year 387; a renowned Father and bishop of the Church, Ambrose, stood with his convert Augustine, before the principal Christian altar in Milan. The latter had just been baptized—a mighty triumph of the truth over Manichean error; and the heart of Ambrose swelled with joy as he pronounced the new name of Augustine, and perhaps had some dim prevision of the greatness to which that name should attain in the army of the cross. He broke forth in the ascription of praise to the author of all good:

"We praise Thee, oh God! We acknowledge Thee to be the Lord!"

And the newly baptized answered in the same strain with uplifted eyes and hands:

"All the earth doth worship Thee, the Father everlasting!"

Thus in alternate strophes they sang, as men inspired by one Spirit, that sublime hymn of praise, which has since been the voice of the Church of Christ for nigh fifteen hundred years.

THE TREASURES OF KHIVA.

A writer in the London *Spectator*, speaking of the invasion of Khiva last year, says: "Said Mohammed, the Khan, had fled, and the Russian General, with his staff and his suite, rode through the gateway, guarded so vainly by its brass cannon, into the mysterious palace, which no European had ever entered, triumphant over the savage power, against which the successive expeditions of two hundred years has hitherto failed. Few persons can look carelessly on an object of fanatical reverence and faith to a whole people. The Sacred Tower of Khiva is a plain, round tower, one hundred and twenty-five feet in height, without pedestal, capital, or ornament of any kind. Its surface is made of burnt tiles, colored blue, green, purple, and brown, on white ground, arranged in broad stripes and figures with exquisite effect. It is covered with verses of the Koran, and from its summit the mollahs call the people to the sunset prayer. The palace, a huge, irregular structure, with external mud-walls twenty feet high, has three centres of interest—the hall of state, the treasure chamber, and the harem. The hall of audience is open to the court, flanked by towers, whose decoration resembles that of the Sacred Tower, has a floor raised six feet above the pavement, and a roof supported by pillars of carved wood. It must have been very like a scene in a play, when the General, the

Grand Duke, the Prince, and the others reclined upon the raised stage, and refreshed themselves with wheaten cake, apricots, cherries, and iced water, while the band played the 'Blue Beard' music of Offenbach. Beautiful armor, carpets, coverlets of fine silk embroidery, marvelous in color, splendid Cashmere shawls, three hundred books, many very curious and valuable, were among the treasures of the mysterious palace. The books, bound in leather or parchment, were all beautifully written by hand, and among them was a history of the world, and a history of Khiva, 'from the beginning of time.' How did the armor, beautifully inlaid with gold, find its way to the treasure chamber of the Khan? What is the story of those two exquisitely wrought gauntlets, which bear on each a lily in gold, and a crescent of much later workmanship, telling of the Christian knight from far France, who carried the flower device of his land and his lady-love to defeat and confiscation by the Saracen foe?

CARRIER PIGEONS.

"One of the most curious incidents connected with modern journalism," says, "Land and Water," "is the regular employment of carrier pigeons in collecting intelligence for daily and weekly newspapers. In the competitive exertions to procure the latest intelligence, it has been found, that for short distances, newspaper reports can be sent readier, cheaper, and quicker by press carrier pigeons, flying a mile per minute, than by the postal telegraph. These aerial postmen are entrusted to resident correspondents in various places, ready to be despatched at any moment, while others are sent out by reporters to places where important events are transpiring. It is now no uncommon thing to see reporters at police courts, inquests, public meetings, etc., dispatch folio after folio of "copy," by press carrier pigeons, tossed through the nearest window, or thrown out of a train or steamer going at full speed. The attachment of these birds to the place of their birth, and the ability to find their homes from marvelous distances, are, of course, their distinguishing characteristics. A "columbier," or home, is established at the various newspaper offices, and whenever a bird arrives with a message, the act of the pigeon entering its cot sets a cat-bell ringing in the editor's room, the bell machinery continuing in motion until attended to. Carrier pigeons, though as a rule, only used for short distances, in competition with the electric telegraph, can be specially trained to distances of 500 miles, and frequently fly to England from Dublin, Brussels, Paris, Lisbon, and even Rome. The utilization of the instincts of birds for press purposes is being carried even further than this. An ocean-homing bird of great docility, intelligence, and spirit, has been found in Iceland, and it flies at a meteor-like speed of 150 miles an hour, and is able to find its home, over sea and land, from any part of the habitable world. A pair of these birds, a few days ago, brought dispatches from Paris to a lonely spot, congenial to their nature, in a wild and rocky part of Kent, within ten miles of London, in 1½ hours. Press carrier pigeons took the dispatches

on to the city, the whole distance from Paris to London, by actual parcel mode of conveyance, being done within 1½ hours. The 'New York Sun' was the first newspaper, we believe, to employ the aid of carrier pigeons for the rapid transmission of news. Thirty years ago, before the electric telegraph had come into vogue, the 'Sun' concern had a large pigeonry upon the roof of its building, just over its editorial rooms, corner of Nassau and Fulton streets, in this city, where many carrier pigeons of the best procurable breed, were maintained. In those days the public were often surprised by the appearance of important news, brought by the birds, in advance of the ordinary mails. The advent of the telegraph superseded the 'Sun' pigeons, and the department was sold out. At the present time, the telegraph business here, is in the hands of competing private companies, who take especial pains to transmit the news dispatches of the press, with the greatest promptitude, and at very low rates. But when the telegraphs pass into the hands of the government, as in Great Britain, the press will no longer have the advantages of this promptness and economy. Lazy officials will then govern the sending of telegrams on the red tape system, and our newspapers will doubtless find an advantage in using pigeons, as they are now doing in England.—*Scientific American.*

Agricultural.

FARMERS' PROFITS.

It is sometimes said, that farmers are constant grumblers. We fear that the charge is not wholly devoid of truth. There is too much complaining of hard times, and of the smallness of farmers' profits. Now we undertake to maintain, that farming not only may be but is profitable, as compared with other industrial pursuits.

Young men raised on the farm turn with longing toward employments in which others of their own age are engaged, who dress better and seem to have more money than themselves. If one gets a clerkship in a mercantile establishment, or in a public office, at a salary of a few hundred dollars a year, he is regarded by his fellows as extremely fortunate. The professions are more than full, yet multitudes are constantly crowding into them, vainly sanguine of success. Some learn mechanical trades, the next best thing to remaining on a farm. Of those who remain farmers a considerable number degenerate into chronic grumblers, regarding themselves as unfortunate beings, compelled by the force of circumstances to toil through life for a bare subsistence.

The main difficulty lies in the fact, that farmers do not know how profitable farming is. They do not keep accounts. Not one in a hundred knows what his expenses are. To many this will seem a startling assertion, but let us see.

Two young men, with small families, but no capital, settle down in business for life. One is so fortunate (in the estimation of both) as to obtain a position in the city on a salary of a thousand dollars a year. The other can do nothing better than go out upon the prairie, or in the

woods, and take a homestead—an inexpensive gift from the government. Now, with him, comes the tug of war. It is not an easy task to bring a new farm under cultivation without capital, and at the same time make a living off it; but it has been done by hundreds of thousands of hardy pioneers, and our hero does not fail. Years pass away. He finds himself the owner of a valuable and productive farm, with convenient and comfortable buildings, and with stock and material sufficient for his business. A large family has grown up around him, and he has been able to give his children a respectable education. He owes nothing, and is independent. In common parlance, he is a well-to-do farmer. But in all the busy years during which he had labored to establish his present condition, there has been no one year in which there has come into his hands in cash an amount equal to his friend's annual salary, and he comes to regard his friend as better paid than himself, and falls into the habit of complaining about the unprofitableness of farming. The trouble is he does not keep accounts, or, if he does, keeps them on a false basis. The salaried man has only his salary for an income. He has rent to pay, and he pays it out of his salary. The education of his children, clothing for himself and family, and the necessities as well as luxuries of the table, are all paid for out of his salary. If he wishes to give his wife and children an airing in the country, the use of the horse and carriage must be paid for out of his salary. It will be a wonder if, at the end of the year, he has anything over—any net profit from his year's labor. The farmer lives in his own house. The use of the house, which he does not pay for, is as much a part of his income as the money which the salaried man pays for rent is of his, and should be counted as such in an estimate of the profits of the farm. All things produced upon the farm, and consumed upon the farmer's table, including the salads from the garden, the eggs, milk and butter used in cookery, are as much a part of his income as the money paid for such things out of his salary is of the other's, and should be taken into account in estimating the profits of the farm. If he gives his wife and children a pleasant ride to town, using his own horse and wagon, as farmers always do, the value of their use is part of his income from the farm as truly as the money the other man pays out of his salary for carriage hire is of his. The correct rule for establishing the income from a farm is substantially this: give credit for every article produced and used or expended in any way whatsoever, no matter how small the value, as well as for cash received for products sold, and for increase in the value of the farm property, and charge for interest on the capital invested, and for all expenditures. Whoever will do this from year to year, will not feel like complaining of the unprofitableness of farming when compared with other pursuits.

LOADING HAY.

Noticing many loading hay in what might be called a hap-hazard way, or here-and-there, or anywhere I thought I would give the way was shown to do it; as it is only

half the work to unload, when it is loaded right, and it will not slip off at the ends, be the hay ever so slippery.

I begin at the front end, and fill the rack in the centre, well trod down, finishing at the back end; then commence on the right hand corner of front end and roll the fork full, that is thrown upon the wagon, to its place, never lifting it, but using fork, foot, or hand, or all, to put in as compact a form as possible, then step on it, and stand there to gather the next fork full together in the same way, directly in front of you, and against and partly on the first fork full; then step on the second fork full, and so pass clear around your rack till your last fork full binds on to the first; then fill the middle in the same way, commencing always at the front end. The slipperiest marsh hay will stay on just as well as any other, and the longest growth timothy hay, when rolled up, will pitch off as easy as the common short clover.

Of course the one who pitches on is to get his forks full, near to the loader, and in as compact a form as circumstances will admit.

In unloading, it is obvious, that the rule for loading is to be reversed. We think there is no better, easier, or quicker way to load, or unload.—*Western Farmer.*

SCIENTIFIC FARMING.

Farmers, as a general thing, are violently opposed to what they are pleased to call "book farming." This is most surely a marvellous thing. The lawyer cannot do without his books; the skillful practitioner of medicine consults his books or calls in a consulting physician, whenever a very bad case occurs in his practice; the minister of the Gospel, who would teach the people among whom he is called to labor, is expected to read and study. Is it not strange that the farmer can learn nothing from books? Or, rather, is it not strange that any man would conclude that he could learn nothing from books? The carpenter reads books on architecture, and from these he learns the most important facts connected with his trade. No occupation or calling in life can be reduced to a science without books. The misfortune in this country is that farming is carried on in a kind of haphazard way. There is little science about the thing from beginning to end. In fact there seems to be a prejudice in the minds of many farmers against science itself. They seem to think that science means a long list of impracticable theories. With them, the words science and vagaries mean about the same thing.

Science consists of two things—facts, and the mind that discovered them. Such is the case with the science of medicine, of astronomy, of law, of theology, of geology, and of agriculture. Facts and mind are the base of all the sciences. Science includes, also, an understanding of the laws by which the facts were brought about. This is the point upon which farmers are generally deficient. They have discovered a vast multitude of facts; but they are barren facts. The laws by which these facts were developed, have not been fully investigated. As an illustration of what we mean, this fact may be mentioned. Farmers generally believe that stable manure is the best of all manures.

It is true that stable manure is a good manure, and for some kinds of lands, and for some kinds of crops, it is better than any other; but this does not make it the best manure under all circumstances. Because stable manure is good for corn, it does not follow that it is good for wheat. It may be excellent to make wheat straw, but not good to make grains.

Much scientific knowledge is necessary to the farmer, that he may mix and apply manures properly. He may mix two kinds of manure, each by itself good, so that they will neutralize each other. In the soil there are many chemical properties, and chemical action takes place in the ground as well as in the barn-lot or the laboratory. Ignorance of this fact often costs the farmer the loss of crop. He buys guano and puts it on the ground, and reports that it did more harm than good. This was no doubt the fact. He lost his money and his labor. Lime on red land acts very differently from what it does on sandy land. The reason of this is, there are some chemical properties in the one that are not in the other.

To be a good farmer a man must have good common sense, and he must reduce the facts that nature reveals to him to practice. He must follow nature, not force her. He must be obedient to her mandates. This is scientific farming.

LARGE AND SMALL FRUITS TOGETHER.

This is the way that Wm. Parry, of New Jersey, raises large and small fruits together: In 1863 I planted an apple orchard, setting the trees forty feet apart each way; then set a row of early Richmond cherry trees each way between them, requiring three times as many cherry as apple trees; then a row of Dorchester blackberries in the rows and between them, being ten feet apart; then a row of strawberries between them, leaving five feet space for cultivation. Next year, 1864, the strawberries produced the only crop gathered; they yielded \$200 per acre. In 1865 the strawberries yielded about half as much, and after picking the fruit the vines were ploughed under, and turnips planted in July, which produced a good Fall crop. That same year the blackberries commenced to bear a little and sent up a vigorous growth of canes, which gave a full crop of fruit in 1866, and continued to do so for five years, yielding \$200 per acre annually. Last year they did poorly, and have been removed to give more room to the trees which now sufficiently occupy the ground. The cherry trees commenced bearing the third year, and have borne full crops every year since, the quality increasing each year with size of the trees. For several years the fruit has been worth from \$200 to \$300 per acre, and sometimes more; the last year we contracted with the proprietors of a canning factory near by, for the whole crop at ten cents per pound; there were eighty trees to the acre, and many of them yielded twenty-five pounds each. The apple trees have made a fine growth, and commenced bearing fruit. The cherry trees in the apple rows begin to crowd them, and will soon be removed, while those standing in the centre of four apple trees will have plenty of room for many years, and can remain, leaving as many rows of cherry trees forty

feet apart, as of apples on the same ground. By pursuing the above plan, there may be taken from \$200 to \$300 worth of fruit per acre before the apple trees acquire size enough to bear much fruit, and thus avoid the usual objection urged against the planting of apple orchards, viz.: that it requires so long a time before any profit can be derived from the land thus occupied.

FRUIT AND HEALTH.

An absence of fruit implies doctors' bills. The best medicine chest an emigrating family can carry to a newly settled country, is a box of early bearing fruit trees, currant, gooseberry, and raspberry bushes, and strawberry plants. Western residents say, that as long as they have ripe fruit, they remain free from all diseases resulting from malaria.—*Western Rural.*

Married.

Married, at the residence of the bride's parents, on the 13th of September, 1874, by Rev. L. C. Sheip, Alfred Fackenthal, Esq., to Annie Meredith, all of Doylestown, Pa.

Obituaries.

Died at Cavetown, Sept. 18th, Elizabeth Hammaker, aged 97 years, 1 month, and 18 days.

Mother Hammaker was one of God's children, and was truly a mother in Israel. Faithful in the church, and never absent from the means of grace, she fell asleep in Jesus. "I believe in the Resurrection of the dead." S.

Died, near Mercersburg, Pa., on the 21st of Sept., Mr. Lewis Kieffer, aged 66 years, 3 months, and 2 days.

The deceased was a regular member of the Reformed Church. He also served for a long time in the office as Elder in the Kieffer Church, near St. Thomas, Pa.

Acknowledgments.

BELIEF OF MINISTERS AND THEIR WIDOWS.
From Reformed Church at Pottstown, Rev L K Evans, \$21 75

THEODORE APPEL,
Treasurer of Society for Relief of Ministers and their Widows,
Lancaster, Pa.

MISSIONS.

Dr G W Welker, \$10 00
Rev J C Clapp, from N Carolina Classis, 24 00
Rev J B Shumaker, St Paul's church, Lancaster, 51 08
Rev H Hartman, Tamaqua, 22 00
Rev Eli Keller, collected in his charge, 73 00
Rev I S Weisz, do do, 50 00
Rev J Sechler, do do, 50 00
\$280 08

BENEFICIARY EDUCATION.

Rev Eli Keller, collected in his charge, \$49 00
Rev F W Kremer, from Sunday-school of First Ref church, Lebanon, 50 00
\$99 00

CHURCH EXTENSION.

Rev Geo Wolff, Myerstown, \$10 00
F. W. KREMER,
Treasurer of Church Aid Com. U. Union.

GOSHENHOPPEN CLASSIS.

Received from Rev Aug L Dechant, for Beneficiary Education, \$27 50
Ditto, do do, 90 00
Ditto, do do, 58 50
\$176 00
From Rev L K Evans, for Home Missions, \$11 20
Ditto, Widows' Fund, 21 75
\$32 95
Received from Rev L J Mayer, for Home Missions and different Benevolent Boards, collected in Ref churches of Swamp, Boyertown, and Sassafras, \$98 70
D B MAUGER, Treasurer,
(New) Goshenhoppen Classis.

HOME MISSIONS.

Received per Rev W A Wilt, Treasurer of Zion's Classis, from Kreitz Creek charge, Rev Rauhouser, for Duncannon charge, \$10 00
W E Schmertz, Treas of Pittsburgh Synod, 275 00
Rev D S Dieffenbacher, Treas Clarion Classis, 291 67
C M Boush, Esq, Treasurer of St Paul's Classis, 100 00
Rev C R Dieffenbacher, Greenfield, Sunday-school, 2 15
Rev F K Levan, from "A Friend," Grace church, Pittsburgh, 5 00
W H H Snyder, two Sunday-school collections in Salem Reformed church Sunday-school, Harrisburg, 40 00
W E Schmertz, Treasurer, &c., from Rev T F Stauffer, 15 00
J S Kieffer, Hagerstown charge, C M Boush, Esq, Treasurer St Paul's Classis, 50 00
J W Santee, Cavetown church, Md, 16 00
A Romich, Sunday-school collection, 2 00
\$806 82
W. H. SEIBERT, Treas.
Harrisburg, Pa.

MESSENGER ACKNOWLEDGMENTS.

(October 7, 1874.)

LETTERS RECEIVED.

A H Keely, Rev W C Schaeffer, W I Stewart, Rev J G Dengler, Rev J C Clapp, H H Gray, Rev S M K Huber, J F Downey, Rev D Grier, G S Will, A Wilson, Rev A C Whitmer, Rev J H Schlappig, J L Smyser, J Kretzing, D Delo, R C Glenn, G B Amick, J G Glass (1 sub), J B C Kerschner, Mrs S Benford, Rev A E Truxal, J I Good, Rev N E Gilda, Rev E D Miller, J P Skelly, L H Steiner, M D, Rev D S Dieffenbacher, P A Baker, J M Kendig, Rev J K Millet, D & M Brindle, Mrs D Schall, Rev A S Stauffer, J P Reed, G A Wagner, F A Huber, S Banner, Rev J I Swander, W F Lichtler, Rev W D Lefevre, A W Troxel, J F Downey, J H Shuford, Rev S B Schafer, P M Landis, H Zimmerman, Rev T F Stauffer, G C Emert, Rev Dr G L Staley, G W Hensel, D P Witmeyer, J Heyser & Son, Rev B F Apple, H Johnson, Rev J W Santee, J I Good, P H Becker, Rev L C Edmonds, Rev J Crawford, Rev J Hassler, Rev A Dale, CH Parrish, Hewit Manufacturing Co, Hugas & Hacke, E D Garley, F T Scott, Rev J F Busche, J K Davis, Rev M Trieber, J Pretzman.

Markets.

PHILADELPHIA MARKETS.

CORRECTED WEEKLY.

(Saturday Oct. 3, 1874.)

FLOUR.

Wheat Flour, Superfine.... \$4.40@5.00
" Extra..... 5.75@6.50
" Fancy..... 7.25@8.50
Rye Flour..... 5.50@5.75
Corn Meal..... 4.25@4.75

GRAIN.

Wheat, White..... 1.28@1.35
" Red..... 1.10@1.22
Rye..... 1.04@1.06
Corn..... 1.00@1.05
Oats..... 60@65
Barley..... 1.35@1.37

SEEDS.

Clover.....(100lbs) 10.00@10.50
Timothy..... 2.50@2.70
Flax..... 1.95@2.00
Plaster..... 4.00@4.75

PROVISIONS.

Beef, Mess..... 16.00@17.75
Pork, Mess..... 23.00@23.50
Ham..... 15@16
Butter, store packed..... 20@21
Do. Roll..... 28@30
Do. Goshen..... 38@40
Lard..... 14½@14¾
Cheese..... 14@14½
Eggs..... 24@26

GROCERIES.

Coffee.
Rio.....(gold) 16@20
Java.....(gold) 24@27
Laguayra.....(gold) 18@19

SUGAR.

Cuba..... 8@9
Porto Rico..... 8½@8¾
Demarara..... 9½@10½

Murder by Advertisement! Beguiled by false statements made concerning Alcoholic Bitters, thousands buy, drink, and eventually join the grand caravan of inebriates on its march to the "pale realms of shade." All that is mendaciously promised regarding these poisons, Dr. WALKER'S CALIFORNIA VEGETABLE VINEGAR BITTERS—into which not one drop of the Satanic bane is permitted to enter—actually perform. The cures of biliousness, headache, constipation, intermittent fevers, indigestion, rheumatism, general prostration, &c., wrought by this inestimable preparation are filling the world with wonder.

Advertisements.

A VALUABLE SUNDAY SCHOOL APPLIANCE.

Sunday-school Superintendents and Librarians will save time and expense, and at the same time have the Library perfectly under their control, by using

RAY'S

Check System Library Register.

It is the latest, and undoubtedly the best method of keeping a complete and accurate record of every book loaned from the Library. It shows at a glance every book loaned and the name of the scholar who has received it. The arrangement is so simple that any one can use it. The REGISTER will pay for itself in a short time by preventing the loss of books which must necessarily occur under the old systems, and WITH ORDINARY CARE IT WILL LAST FOR YEARS. Very flattering testimonials have been received from those who have used it.

Circulars, containing full particulars and describing the manner of using this VALUABLE REGISTER, will be mailed to any who desire to examine into its merits. Four sizes are made, as follows:

No. 1.....for 120 scholars.
No. 2.....for 240 scholars.
No. 3.....for 360 scholars.
No. 4.....for 600 scholars.

Checks to be used in connection with the REGISTER come separate.

Send for Circular, and address all orders to

Reformed Church Publication Board,

No. 907 ARCH STREET,
Philadelphia, Pa.

Oct. 7, '74-lyr. M.

AGENTS WANTED FOR THE CENTENNIAL

GAZETTEER UNITED STATES.

No book has ever been published of such universal interest to the American people. It appeals to no particular class alone, but to all classes; to men and women of all professions, creeds, occupations, and political opinions—to Farmers, Lawyers, Business Men, Mechanics, Physicians, Politicians, Teachers, Students, Manufacturers, Salesmen, men of learning and men who can only read, to old and young. All want it as a book of constant reference, and to preserve for their children and children's children as the only complete and reliable work, showing the gigantic results of THE FIRST ONE HUNDRED YEARS OF THE GREATEST REPUBLIC THE WORLD EVER SAW. It is not a luxury, but a necessity to every well-informed American citizen. Agents make \$100 to \$300 per month. Send for circular.

ZIEGLER & McCURDY, Philadelphia, Pa.

June 24, '74, 6t., e. o. w. A.

BOYS' SCHOOL, 52 weeks, \$273. No extras.

S. C. SHORTIDGE (Harvard, A. M.), Kennett Square, Pa.

July 8, '74-lyr. A.

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The cut shows the inside of skirt with "Elevator" fixed in.

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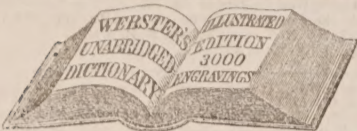
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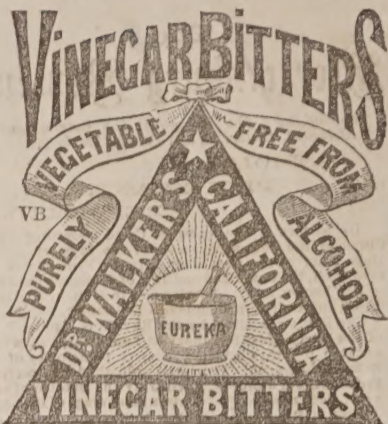
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